



Harold M. Sherry Vol. 95
THE **Instructor** APRIL 1960

the Immortality of the Soul

by President David O. McKay



“WE know that the soul does exist after death.” Such is the statement attributed to Thomas A. Edison, the renowned inventor, who, while at Marion, Ohio, attending the funeral services of President Warren G. Harding, expressed his views on the subject of immortality.

The substance of his comments on life after death, as reported by the Associated Press, follows:

The soul after death takes flight, but in what form or manner is unknown. We know that the soul does exist after death. I have not found it possible to demonstrate the existence of the life beyond the grave, and I cannot say that men, including the beloved President Harding, live after death.

There is a great directing head of things and people—a supreme being, who looks after the destinies of the world. I have faith in a supreme being, and all my thoughts are regarding the life after death—where the soul goes, what form it takes and its relations to those now living.

I am convinced that the body is made up of entities which are intelligent. When one cuts his finger, I believe it is the intelligence of those entities that heals the wound. When one is sick, it is the intelligence of these entities that brings convalescence.

You know that there are living cells in the body so tiny that the microscope cannot show them at all. The entity that gives life and motion to the human body is finer still and lies infinitely beyond the reach of our finest scientific instruments. When this entity deserts the body, the body is like a ship without a rudder—deserted, motionless, dead. It is mere clay, as all orthodox Christians believe.

I still believe in the religion of our Lord and Master.

Someone has said that it is impossible to find God with the microscope; and undoubtedly Mr. Edison, the wizard in electricity, met with equal

difficulty in his attempts to find the soul with scientific instruments. In his earnest searching, however, he sought an answer to the questions that every intelligent human being asks: “Is there life after death? Where does the spirit go? What form does it take, and what is its relation to those now living?”

It may be impossible to discover the answers to these questions by scientific demonstration; and, in the effort to obtain them, reason itself may be baffled. But it does not follow that the answers are not to be found.

*Dim as the borrow'd beams of moon and stars
To lonely, weary, wandering travelers,
Is reason to the soul; and as on high
Those rolling fires discover but the sky,
Not light us here; so Reason's glimmering ray
Was lent not to assure our doubtful way,
But lead us upward to a better day.*

As Dryden here indicates, to know God and the existence of life after death, we must turn to a higher source than that to which man's finite efforts have yet carried him. It takes a God to reveal God. It requires an immortal to reveal immortality. This revelation, however, we find in the Gospel of Christ, through the guiding light of faith, the “better day” of our life to which reason leads us.

Mr. Edison said that he “. . . still believe[d] in the religion of our Lord and Master.” That religion of the Master gives definite answers to the ever perplexing questions that seem to baffle the majority of mankind.

“Is there life after death?” “Yes,” says the Master. “. . . I am the resurrection, and the life:

(For Course 16, lessons of June 12 and June 19, “Knowledge Concerning the Eternal Nature of Man”; for Course 4, lesson of April 17, “Life Is Everlasting”; for Course 25, lesson of June 5, “As God Now Is,” and lesson of June 12, “Man May Become”; and for use with Easter lessons.)

²Dryden, John, *Religio Laici*.

he that believeth in me, though he were dead, yet shall he live." (*John 11:25.*)

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (*John 5:28, 29.*)

Where does the spirit go? It goes to that place for which it is best fitted. It is everyone's duty, therefore, to prepare himself for the purest, holiest spheres.

A fundamental purpose of the Church is to develop faith — faith in God and in the immortality of the soul.

Is there something within which is superior to this old house of clay, or are we just mere mechanisms that become lifeless when the heartbeats stop? Even my reason will not let me doubt the existence of something within which is superior, which controls, which lives in this body. Physically, our sight, our hearing, our smell, our tasting are limited to certain distances. In the rainbow, for example, we see only the violet on the one side and the red on the other. But do we doubt that there are vibrations beyond the violet, that there are vibrations slower than those we interpret as red, violet, indigo, blue, green, yellow and orange that we see? That is our range. Not one of us doubts that there are more rapid vibrations which make no impressions upon our eyes. Is it difficult for us to believe that there might be a spiritual relationship existing out there to commune with our spirits within? As we know that there are vibrations beyond that violet ray, I know there are communications with the Infinite.

Peter knew it when he wrote: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, . . ." (*II Peter 1:4.*) To sense such is just as real as those vibrations which science has discovered.

Many, many years ago I was playing with some young boys on 28th Street in Ogden, Utah. It was the Fourth of July. Unfortunately, at that time, firecrackers and other explosives constituted part of the celebration of that national holiday, and we young boys were participating in the celebration. One of the boys broke a firecracker and made what we called a "lighter." It would continue to burn so that he could light one firecracker after another. In a moment of thoughtlessness, he put that "light-

er" in a pocket that contained some powder. There was an explosion—a few lingering hours of suffering—and our young friend lay still in death!

About three days later his playmates sat around his casket at the funeral service. His mother, of course, was brokenhearted. Prior to the services a true, dear friend, whose vision, even in sorrow, penetrated the seemingly impenetrable gloom that hung over the household, said comfortingly:

"Don't cry, Ann; don't cry! Your boy still lives, and you will again meet him." I heard then a cry from a mother's soul which has never left me. "O, if I only knew!" came the yearning expression from that sorrowing mother. I did not comprehend the full significance of that cry at that time. I was too young. But in the intervening years, I have understood all the meaning that was contained in the brokenhearted cry of that mother. Among other things the truth stood out — if she only knew that death is not an eternal abyss, if she only knew that beyond the grave her son possessed his loving personality, radiant boyhood, intelligence and eternal life! *If she only knew this*, what comfort would replace her poignant grief! She could endure the parting, because she could look forward to the realization that her son was living, well and happy, and that she could take him in her arms sometime in the future and call him her own.

That the spirit of man passes triumphantly through the portal of death into everlasting life is one of the glorious messages given by Christ, our Redeemer. To Him this earthly career is but a day and its closing but the setting of life's sun; death but a sleep, followed by a glorious awakening in the morning of an eternal realm. While Mary and Martha saw their brother only in the dark and silent tomb, Christ saw him still a living being. This fact He expressed in the two words, "Lazarus sleepeth."

The restoration of Lazarus at the grave, the reuniting of the spirit and the body, was but the foreshadowing of the resurrection of the Christ, an event commemorated at Easter time by Christians throughout the whole world. If everyone participating in Easter services "only knew" that the crucified Christ actually rose the third day from the tomb, that after having greeted others and after having mingled with others in the Spirit World, His spirit did again reanimate His pierced body, and after sojourning among men for the space of 40 days, ascended as a glorified soul to His Father, what benign peace would come to souls now troubled with doubt and uncertainty!

by General Superintendent George R. Hill

MAIL-ORDER OBSCENITY vs. DECENCY



IN these days of increasing juvenile delinquency, which not infrequently occurs in some of the best of families, we are led to ask ourselves if we can do something more to safeguard our children and to create greater Gospel testimony and spirituality in their hearts.

United States Postmaster General Arthur E. Summerfield in an address delivered in Detroit entitled, "Mail-order Obscenity Vs. Decency—Our Responsibility to Our Children" said that over a period of just seven years, juvenile delinquency in the ages 10 to 17 rose by 115 per cent, compared with a population rise of 27 per cent. He also said that seven per cent of the total United States population under 21 years of age was arrested for crime last year, as compared with two per cent of adults over 21.

This condition he blames in large part to "mail-order obscenity." This, despite the best efforts of postal authorities to prevent it, "... has become a racket of major proportions. There are no more dangerous, unprincipled criminals in existence than those seeking to exploit this racket," says Mr. Summerfield.

He continues:

Our Inspection Service estimates that as many as one million children this year will receive pornographic filth in the family mail box. Some of this is lewd material that children have ordered and paid for. In the vastly larger percentage of cases, however, it has not been ordered at all. It arrives without the child's advance knowledge nor consent.

It is sales solicitation material, which, in itself, is usually debauched and rankly obscene. It goes to children — boys and girls — as young as 8 years. And it goes to them

(For Course 6, lesson of May 1, "Clean—and We Are Respected Everywhere"; for Course 25, lesson of April 3, "An Opposition in All Things"; and lesson of September 25, "The Home as a Teaching Institution"; for Course 8, lesson of July 8, "The Sixth and Seventh Commandments"; and of interest to all parents and teachers of youth.)

*Post Office Department Information Service Release No. 11.

because their names land on a mailing list in the racketeer's hands.

Sales volume of mail-order obscenity has doubled in the last five years — to half a billion dollars a year. Unless it is checked, it can double again over the next four years . . . we could expect one school-age child out of every 18 to be the target of this brutal business . . .

Depraved actions result from poisoned minds. And nothing can be more vicious in poisoning the young mind than a diet of pornographic filth . . . A perfectly healthy child, exposed continually to the depravities glorified in smutty material, can be turned into an immoral and distorted creature, if not an outright pervert . . .

The filth racketeers have learned that, among youngsters, they can develop addicts to obscene literature and pictures . . . Their objective is to get the child hooked, as they say of the dope addict, and keep him hooked . . .

Any experienced law enforcement officer can give you the grim information that virtually every sex criminal has a record of an affinity for obscene literature and photographs.

We are happy to learn from Mr. Summerfield that the 1958 law passed by Congress against the mailing of obscenity to children, has been strengthened by the House in a bill which passed with only one dissenting vote and is now up for Senate approval.

Our responsibility as parents and teachers is to be vigilant and continuously aware of the quality of books, pictures and advertisements that are coming to us or to our children through the mails or that are being obtained from other sources.

The book companions of our children play an important role in their character development. We must strive to see that our children are not only protected from this malicious assassination of character now rampant throughout the country, but are adequately provided with wholesome, character-building book companions. Good books and good pictures exert a powerful influence for good. Good character is the product of good thoughts. The mind, enriched by wholesome pictures and book companions, is the thing that will make our children, our world and our Church strong and great.

As God Is . . .

“MAN MAY BECOME”

by Reed H. Bradford

ONE of the qualities of a mature person is the ability to put first things first. This is a difficult achievement for many people. One reason for the difficulty stems from the fact that individuals are conditioned to behave the way they do by the groups to which they belong. Also, the desire for recognition from others is a powerful motivating factor.

But the Christian cannot afford to be simply “driven with the wind and tossed.” The Lord has said that life has some *major* purposes and that there are some principles and laws of behavior to which one must give loyalty and devotion if one is to experience eternal joy and exaltation in the Celestial Kingdom.

In order to give devotion to the principles of the Gospel of Jesus Christ one must know what these principles are. For the Christian there must be a *first* objective. To be sure, there are many other kinds of knowledge which it is desirable to possess, but knowledge of Gospel principles is indispensable and is of first importance for achieving the ends prescribed by the Lord.

In various dispensations of time God has given revelations to mankind. He has commanded His Prophets to record these revelations and thus make them available, that all of His children might eventually study them. In this present dispensation the Lord said: “Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.” (Doctrine and Covenants 1:37.)

Lessons to be subsequently outlined in *The Instructor* for studying the basic principles of the Gospel in the home will be based on the scriptures. Several things should be kept in mind in studying these sacred writings. First, we must ask for His Spirit and for the Holy Ghost to be with us for, “He that asketh in the Spirit asketh according to

(For Course 25, lesson of June 5, “As God Now Is,” and lesson of June 12, “Man May Become”; for Course 20, lesson of May 15, “Eternal Motherhood”; for Courses 26 and 28, lessons of June 26, “The Holy Ghost”; for Course 16, lessons of July 31 to August 21, “Concept of the Gospel as a Way of Life”; and of interest to all parents and teachers of youth.)

the will of God; wherefore it is done even as he asketh." (Doctrine and Covenants 46:30.)

Secondly, it is not sufficient that we merely memorize certain passages. We must study and reflect constantly upon their meaning. "... treasure up in your minds continually the words of life, ..." (Doctrine and Covenants 84:85.)

Finally, we must live the principles of the Gospel taught in the scriptures in order to receive the blessings of the Lord.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matthew 7:21.)

The matter of living the teachings of the Gospel is an especially important factor for parents to remember in trying to teach their children. What parents do is decisive in their relationships with their children. One does not teach respect for law by regularly exceeding the speed limit. One does not create respect for honesty by stealing.

Certainly every day provides some "teaching moments" or opportunities for bringing to the child a "depth understanding" of the important principles of the Gospel. The aim should be to educate the

child from within. Alma understood this thought when he said:

But if ye will nourish the word, . . . by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life. (Alma 32:41.)

If a parent can start his child on the way to understanding and enjoying the real essence of the Gospel, it is likely that the child will continue to grow in knowledge and comprehension. If the child does so, he will become a son or daughter of God. "... Verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, ..." (Doctrine and Covenants 11:30.) This is the greatest gift the human soul can acquire.

But there is still another gift that will come to a parent who has succeeded in helping his child attain a depth of understanding of the Gospel. His child in turn may influence others to attain the same goal, and so on from one generation to another. So it may well be that in helping one soul to become His son or daughter, the parent may help many to achieve the same blessed goal.

• • •

INSTRUCTOR STAFF

EDITOR:
President David O. McKay

ASSOCIATE EDITORS:
General Superintendent George R. Hill
Lorin F. Wheelwright

BUSINESS MANAGERS:
Richard E. Folland
MANAGING EDITOR:
Boyd O. Hatch

MANUSCRIPT EDITOR:
Nettle E. Taylor

RESEARCH EDITOR:
H. George Bickelstaff

ART DIRECTOR:
Sherman T. Martin

CIRCULATION MANAGER:
Reed B. Burnett

INSTRUCTOR SECRETARY:
Kaye Webb

CONSULTANT:
A. William Lund

• **Instructor Committee:**
Lorin F. Wheelwright, Chairman,*

• **Editorial Committee:**
Richard E. Folland,* Marie F. Felt,** Kenneth S. Bennion,** Alexander Schreiner, Hazel W. Lewis, Reed H. Bradford, Wallace G. Bennett, Camille W. Halliday, Minnie E. Anderson, Daniel A. Keeler, Oliver R. Smith

• **Subscription and Use Committee:**
G. Robert Ruff, Co-chairman,*
O. Preston Robinson, Willis S. Peterson

• **Production Committee:**
Paul B. Tanner, Co-chairman,*

• _____

*Administrative Committee
**Editorial Planning Committee

Published by the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 11, Utah, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1960, by the Deseret Sunday School Union Board. All rights reserved.

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one are included. Also, report the new address postal zone number.

Mail subscriptions to *The Instructor*, 50 North Main Street, Salt Lake City, Utah. Subscription price is \$2.50 per year paid in advance. Single issues, 35 cents each.



One man — a Samaritan — stopped to help the wounded traveler.

Jesus and the Samaritans

by O. Preston Robinson

THE Samaritans are probably one of the most controversial yet interesting religious groups in history. At the time of the Saviour's ministry, these people lived in a community in the heart of Palestine; but the hatred between them and their Jewish neighbors was so intense that many Jewish travelers between Judaea and Galilee made long detours in order to avoid Samaria.

Despite this enmity, Jesus preached His Gospel to the Samaritans. Moreover, He often used them as examples in His efforts to teach pertinent lessons to His Hebrew countrymen. This He did, for example, in the parable of "The Good Samaritan" (*Luke 10:30-37*), in the incident of the ten lepers (*Luke 17:11-19*) and on the occasion when Jesus spent two days in Samaria. (*John 4:3-42*.)

Who were these controversial people? Why

did the Jews hate them so intensely? Where did they come from? How did they become a part of the Hebrew community and yet, in their relationships with the Jews, become so resented?

The story of the Samaritans is intimately intertwined with the history of Israel. About one thousand years before Christ, the prophet Samuel anointed David king of Israel. Under David's able administration, the Israelite kingdom became united and reached its greatest strength to become a dominant power in the Middle East. After David's death, his son, Solomon, became king and continued his father's program of developing the country. Solomon was a builder. It was during his reign that the great temple at Jerusalem was completed. His administration, however, was a costly one; and before his death, taxation had become so burdensome that extensive sedition and division again occurred. After his death, this strife broke the kingdom into two segments comprised of Judah in the south with its capital at Jerusalem, and Israel in the north with its capital at Samaria.

In the years that followed, strife and contention within and wars between the two segments of the Israelites so weakened them that they fell easy prey to the conquering Assyrians. It was in the year 721 B.C. that the Assyrian King, Sargon II,

(For Course 14, lesson of June 5, "Jesus and the Samaritans"; and for Course 10, lesson of April 10, "At Jacob's Well," and lesson of July 3, "Who Is My Neighbor?")

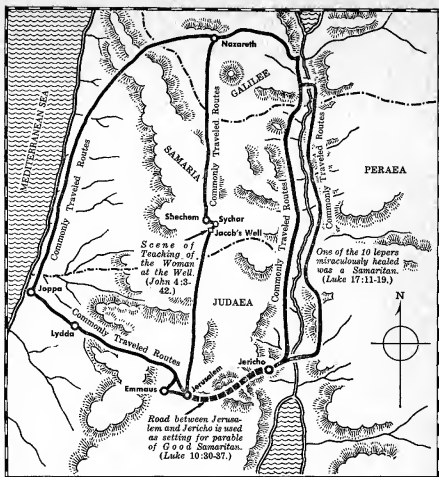
captured Samaria and, according to the record inscribed on the walls of his palace, carried some 27,290 Hebrews into captivity. In order to make sure that the Israelites would not again rise as a power to challenge him, Sargon replaced them in Samaria with strangers brought in from Babylon, Cuthah and other cities of the Medes. (See *II Kings* 17:3-6, 24.)

This was the origin of the Samaritans. The Old Testament story in *II Kings* records that these strangers found the country overrun with lions and, seeking assistance, appealed to the Assyrians to bring back Hebrew priests who could solicit their God to help exterminate the lions. These priests preached the Hebrew religion to the strangers. Because of this preaching, and of intermarriage between the newcomers and Israelites not taken into captivity or who straggled back, the Samaritans absorbed many Hebrew traditions.

Prior to the Saviour's ministry, the Samaritans had grown strong in their province of Samaria. They claimed Jacob as their father. They followed many Jewish practices including the worship of Jehovah, temple ceremonies in their temple which they had built on Mt. Gerizim and the acceptance of the Pentateuch (the first five books of the Old Testament) as their official scripture. In fact, they had come to live the laws of Moses even better than some of their Jewish neighbors.

All of this deeply offended and irritated the Jews. They considered the Samaritans as, at best, a mongrel race, at worst, strangers, interlopers and usurpers, in either event having no claim to Judaism but holding religious traditions which were heretic and an abomination. Moreover, the Samaritans had remained aloof, or possibly even had aided Alexander in his conquest of Palestine. When Herod became King under the Romans, the Jews hated him, yet the Samaritans were loyal to him and called him their good king. As a result, one-fourth of their taxes were remitted and added to the burden of Judaea. To add more irritation, the Samaritans were probably the first in history to attempt to jam airwaves. It is recorded that they built fires on their hills to confuse the Jews, who set many of their feasts by the light of the new moon. They also claimed openly that Moses had buried the tabernacle and its vessels on top of their Mt. Gerizim. This claim, of course, brought heavy scorn from the Hebrews.

It is no wonder, then, that these two peoples had become implacable enemies. By the time of Christ's ministry, this enmity was so deep and bitter that the Jews would not allow the testimony of a Samaritan to be given before a Jewish court. They would not normally travel through the province of Samaria, and an orthodox Jew would not



Throughout Palestine Jesus preached His Gospel to all who would listen to Him. The above indicated areas provided the setting for His teachings involving the Samaritans.

eat any food prepared by a Samaritan nor use any products which had been processed or altered by Samaritan hands. On one occasion, an angered Jew hurled what he considered to be a most insulting epithet at Jesus. He called Jesus a Samaritan and said He had a devil. (See *John* 8:48.)

Despite the animosity and hatred of the Jews for the Samaritans, Jesus extended His love to them, preached to them, converted many of them and used them as examples in His efforts to persuade the Jews to reaffirm their faith in the God of their fathers.

The Samaritans, as a people, came to a violent end in about A.D. 529. The Emperor Justinian invaded their country and all but annihilated them because they refused to embrace Christianity. Today their number has been reduced to only a few hundred in the villages of the Samaritan Hills.

REFERENCES:

1. Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 62, 172, 183-186.
2. Keller, Werner, *The Bible as History*, 1958 edition; William Morrow and Company, New York, New York; page 255.
3. Ellis, Harry B., *Israel and the Middle East*, 1957; Ronald Press Co., New York, New York; pages 4, 28-30.
4. Edersheim, Alfred, *Life and Times of Jesus the Messiah*, 1907; Longmans, Green & Company, New York, New York; page 396.
5. Gieke, *Life and Works of Christ*, Vol. I; page 495.
6. Hastings, James, *Dictionary of the Bible*; page 821.

"Signs shall follow them that believe"

by President Bruce R. McConkie
of the First Council of the Seventy

IF the power and presence of the Holy Ghost are manifest in a church, that church is the Church and kingdom of God on earth. If this power and this presence are not manifest in an organization which professes to be all or part of the true Christian Church, then that organization is not of God. These manifestations of divine approval stand as the supreme and conclusive test as to the divinity of any and all churches on earth.

As spelled out in detail in the scriptures, both ancient and modern, the power and the presence of the Holy Ghost are manifest in the Lord's true Church in specific, known and identifiable ways. These ways are through signs, miracles and gifts of the Spirit. In other words, the Lord will show forth signs, work miracles and pour out the gifts of the Spirit upon the true saints, whereas all of these supernatural manifestations will be withheld by Deity where false churches are concerned.

The Holy Ghost is "a personage of Spirit" (see Doctrine and Covenants 130:22), a Spirit Person or Entity. The gift of the Holy Ghost is the right and power given to members of the Church to enjoy the constant companionship of the Holy Ghost proportionately as they are qualified through righteousness for that companionship. Those endowed with the gift of the Holy Ghost are entitled, through obedience and devotion to the truth, to receive the gifts of the Spirit.

These gifts or manifestations of the operation of the Spirit in the Church are numerous in number and varied in kind. Our *Seventh Article of Faith* speaks of the gifts of tongues, prophecy, revelation, visions, healing and interpretation of tongues. Paul writes of these and also of the gifts of wisdom, knowledge, faith, miracles, discerning

of spirits and others. (See *I Corinthians* 12.) Moroni lists those named by Paul and adds "the beholding of angels and ministering spirits." (See *Moroni* 10.) Jesus, Himself, at one time or another spoke of all of these, and just prior to His ascension, He added to the list the casting out of devils and protection from the effects of some things which are normally harmful such as the taking up of serpents, and the drinking of deadly things. (See *Mark* 16.)

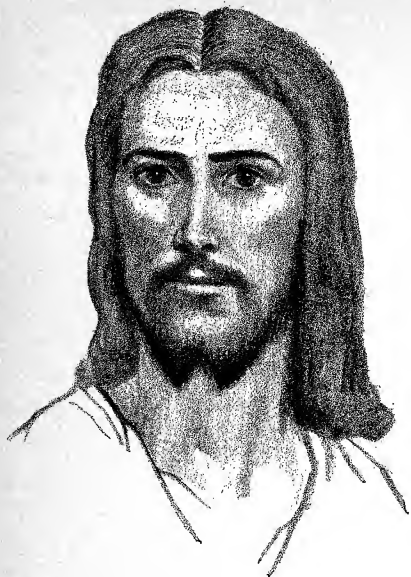
These and other signs, miracles and gifts are poured out upon those who have and enjoy the gift of the Holy Ghost. Thus, if a people have the Holy Ghost, the gifts are present; but if the gifts are not present, they do not have the Spirit. Accordingly, the presence or absence of these manifestations of the Spirit establishes the divinity or lack of divinity of any church.

After His resurrection, Jesus commanded His apostles: "... Go ye into all the world, and preach the gospel to every creature." What were they to preach? The Gospel? What is the Gospel? It is the plan of salvation; it is the laws and ordinances which men must accept and obey if they are to gain salvation in the celestial world; it is faith, repentance, baptism, the gift of the Holy Ghost and enduring in righteousness to the end of one's days.

Then Jesus said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." What is it that men must believe to be saved? The Gospel. What gospel? The very identical one of which Jesus was then speaking, the one He had been teaching in His personal ministry. But how would people in succeeding ages know for sure that the gospel taught them was the identical one formerly taught by Jesus and the apostles?

That there might be no question about this, our Lord announced a test. He told of certain signs

(For Courses 26 and 28, lessons of June 26, "The Holy Ghost," lessons of August 7, "Church Organization—the Restored Church," and lessons of August 14, "Spiritual Gifts"; for Course 16, lesson of July 10, "New Light Upon Relationship of Man to God"; and of general interest.)



Jesus has promised to those who believe that through the Spirit of the Holy Ghost it will be manifest in signs, gifts, miracles and other works of the Father the divinity of the Church which is built upon His Gospel.

In other words, unless angels appear and minister unto men; unless miracles are wrought; unless there are visions, prophecy and revelations; unless the sick are healed, the dead raised, devils cast out; unless there are miracles, signs and wonders; unless the gifts of the Spirit are shown forth — the people involved are not the Lord's people. Also, they do not believe the very identical Gospel had of old, and the church they espouse is not the kingdom of God on earth. If all of these things are present, it is conclusive evidence of the divinity of the Church.

In speaking to the Nephites, Jesus summed up this matter in these words: "And if it so be that the church is built upon my gospel then will the Father show forth his own works in it." (3 Nephi 27:10.) Conversely, if it is not in fact built upon His Gospel, the signs, gifts, miracles and works of the Father will not be manifest in it.

Joseph Smith spoke similarly in these words:

... When faith comes it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attended, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation. ...¹

How grateful we should be that all these gifts, powers, and manifestations of the Spirit are found in the Church of Jesus Christ of Latter-day Saints, thereby establishing that this Church alone is a divine organization, the very Church and kingdom of God on earth!

¹Lectures on Faith, Lecture 7:20.

which would be manifest, which no one but God Himself could give. He said: "And these signs shall follow them that believe; . . ." Then He gave illustrations of the signs, namely casting out devils, speaking in tongues, taking up serpents or drinking deadly things without harmful effects, and healing the sick by the laying on of hands. (Mark 16:15-20.)

Now where will we find these and all the other signs and gifts of the Spirit? They shall follow certain people. What people? Those who believe. Who believe what? The Gospel. What Gospel? The same one taught by Jesus. Please observe that there is nothing permissive about this. There is no option involved. The signs are to follow if faith is manifest in the *true* Gospel. Thus if someone believes a gospel or adheres to the teachings of a church which do not conform in every particular to what Jesus revealed and taught, the signs will not be manifest. If the true Gospel is believed, the signs are present; if a false gospel is accepted, the signs are not present.

Thirty-eight years of achievement

by Carter E. Grant*

THE Prophet Joseph Smith was only 38½ years old when brutal murder cut short his life. On the centenary of his birth, December 23, 1905, a monument standing over 50 feet high and erected to his memory was unveiled at his birthplace. It contains a polished granite shaft 38½ feet high — one foot for every year of the Prophet's life.

The Prophet's greatness, however, is not immortalized so much in this stone as in the heritage he left to the Church. This heritage flows from the great experiences and accomplishments of his short but glorious career. The following notes emphasize this fact by highlighting the Prophet's age in relation to a summary of the more important events of his life and of early Church history:†

1805 — Joseph born December 23, at Sharon, Windsor County, Vermont. Fifth child in a family of eleven children, of whom one died in infancy (16).

At 5 years — 1811 — Joseph attacked by typhus fever. Contracts blood poison in his leg and has four operations. Parents suffer financial losses while residing in Lebanon. (18, 19).

At 12 years — 1818 — Family moves two miles southward from Palmyra (where they had taken up residence) to a new five-roomed log home on Smith 100-acre farm, three miles northwest of the Hill Cumorah (23).

At 14 years — 1820 — Joseph attends religious revival meetings, reads his Bible. Receives the "First Vision." Vision accepted by his family, generally rejected by others in the area. Prejudice and persecution commence (24-33).

At 17 years — 1823 — In 24 hours Joseph receives five visits from Angel Moroni, who gives him much important information and instruction including what is now Doctrine and Covenants Section 2. Views three sacred things in stone box on Hill Cumorah. Begins four years of training under Moroni (34-44).

At 21 years — 1827 — Joseph marries Emma Hale. Receives plates, Urim and Thummim and breastplate.

Moves with Emma to Harmony, Pennsylvania (49-60).

At 22 years — 1828 — Joseph begins translation of plates. Professor Anthon pronounces as genuine the translation shown him. Joseph unwisely importunes the Lord on insistence of Martin Harris, who in consequence takes home 116 pages of the Book of Mormon manuscript and loses them. Joseph's baby boy dies. Angel takes plates from Joseph twice. Plates returned with admonition regarding future faithfulness (61-68).

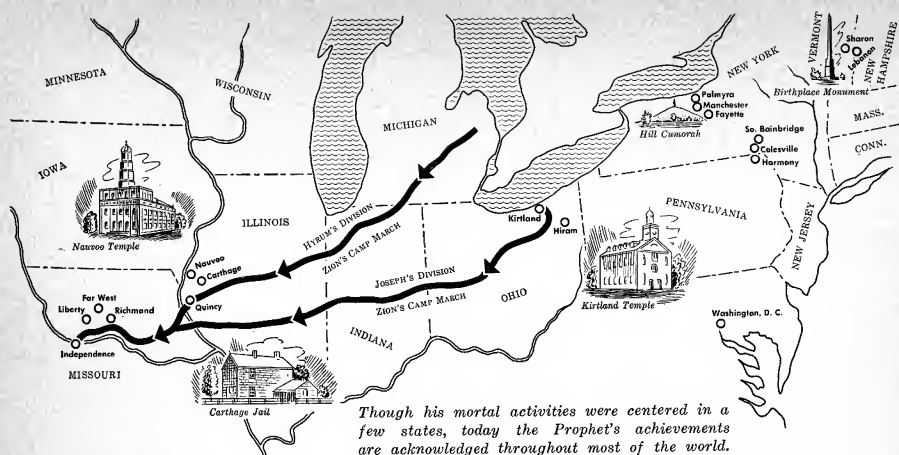
At 23 years — 1829 — Joseph's fourth cousin, Oliver Cowdery, joins him in Harmony, Pennsylvania. Oliver believes Joseph's message and commences to write as Joseph dictates the translation of the plates. Work of translation speeds forward. Priesthood bestowed by four ancient prophets on heads of Joseph and Oliver. First baptisms in last dispensation. Persecutions in Harmony. Translation resumed after move to Whitmer home in Fayette, New York. Translation finished. Plates shown to Three and Eight Witnesses. Printing of Book of Mormon commences with financial help from Martin Harris (68-94).

At 24 years — 1830 — Book of Mormon published. Revelation received outlining priesthood duties and procedure for baptism and sacrament.

*Brother Grant is Patriarch of the Sandy Stake.

†The information shown is taken from the book, *The Kingdom of God Restored*, Second Edition, Carter E. Grant. Numbers shown in parentheses refer to pages in that book.

(For Course 6, lesson of June 19, "Joseph Smith"; and for Course 4, lessons of June 5 to July 3, "Joseph's Family and Early Life," "A Boy's Prayer Is Answered," "The Angel Moroni Appears," "Joseph Smith and the Gold Plates," and "Joseph Receives the Gold Plates.")



Though his mortal activities were centered in a few states, today the Prophet's achievements are acknowledged throughout most of the world.

Church organized on April 6. Further baptisms. First missionary, Samuel Smith. Joseph begins revision of the Bible. Book of Moses revealed. Missionaries sent to Missouri. Converts made at Kirtland, Ohio (95-130).

At 25 years—1831—Church moves westward to Ohio. First bishop ordained (Edward Partridge). Twins born to Joseph's wife die within few hours. Law of Consecration revealed. Joseph visits Missouri. Land dedicated in Missouri for city of Zion and for temple site. Law of Consecration discontinued at Kirtland, inaugurated in Missouri. Two Church centers in operation—at Kirtland, Ohio, and Jackson County, Missouri (133-151).

At 26 years—1832—Joseph receives vision of the three glories. Joseph and Sidney Rigdon tarred and feathered. Death of one of Joseph and Emma's adopted twins. Brigham Young and Heber C. Kimball join the Church. Revelation on war received. School of the Prophets organized (152-167).

At 27 years—1833—Joseph receives revelation on Word of Wisdom. Building of Kirtland Temple commenced. Brutal persecutions in Missouri. Twelve hundred Church members driven from Jackson County. Unjust courts of that county reject case of the Saints (167-178).

At 28 years—1834—Joseph organizes high council. Leads Zion's Camp to Missouri. Joseph and Oliver Cowdery the first tithe payers (178-189).

At 29 years—1835—Quorum of the Twelve and First Quorum of Sev-

enty organized. Joseph acquires papyrus containing the writings of Abraham and of Abraham's great-grandson, Joseph. He publishes first Doctrine and Covenants, containing 102 sections (189-205).

At 30 years—1836—Joseph dedicates Kirtland Temple. Jesus Christ appears to Joseph and Oliver in that temple; also Moses, Elias and Elijah who bestow on the two men their respective keys of authority (194-199).

At 31 years—1837—Joseph sends first missionaries to England which proves a fruitful field. Apostate bitterness and mobocracy oblige Joseph, Sidney Rigdon, and Brigham Young to flee to Far West, Missouri (207-216).

At 32 years—1838—Church moves to Missouri. Complete name of Church revealed. Law of tithing revealed for body of Church. Six of the Witnesses leave the Church. Persecution rages in Missouri. Governor Boggs issues "extermination orders." Saints barbarously massacred at Haun's Mill. Joseph and other leaders jailed for several months. State of Missouri refuses redress for wrongs against Saints (217-250).

At 33 years—1839—Some 15,000 Saints driven from Missouri, at a loss of over two million dollars. Saints welcomed in Illinois. "Nauvoo, the Beautiful" founded. Great healing powers of priesthood demonstrated through Joseph. Nauvoo temple site selected. Joseph spends winter of 1839-40 at Washington, unsuccessfully seeking redress of Saints' grievances (253-277).

At 34 years—1840—Nauvoo grows rapidly. The city is granted a liberal charter. Majority of twelve apostles in England, where mission meets with great success. Missouri persecutors force the Prophet and others into hiding (259-271).

At 35 years—1841—Palestine dedicated by Orson Hyde (263-264). Cornerstones and font for Nauvoo Temple erected and dedicated, and baptism for dead commenced in the temple (273-275).

At 36 years—1842—Prophet organizes Female Relief Society. Predicts the Saints' settlement in Rocky Mountains. Prophet goes into hiding again to escape Missouri persecutors (278-283).

At 37 years—1843—Revelation received on eternal marriage. Plural marriage practiced. Joseph predicts God's judgment on Stephen A. Douglas in event of latter's persecuting Joseph or the Church—a prophecy dramatically fulfilled in 1860 (283-294).

At 38 years—1844—Tide of persecution rises. Joseph becomes a candidate for President of the United States. The progressive policies he advocates receive favorable press comment. Suppression of Nauvoo "Expositor" provides further pretext for persecutors, and danger to Joseph's life intensifies. Prophet leaves Nauvoo, but returns on protest from some of the Saints, knowing this return means death. He surrenders to legal officers and is lodged in Carthage jail. Brutally murdered, Joseph and his brother Hyrum seal their testimony with their blood (299-319).

In Genealogical research,
the goal is to compile . . .

Complete and Correct

IT would be difficult, if not impossible, to set one general standard that would cover every aspect of genealogical research. The procedures of research and the methods of compiling pedigrees and family group records vary according to the time and the locality of each problem.

It is not difficult, however, to define the goal, the objective of genealogical research — this is the compilation of *complete and correct records* of our ancestors.

The way in which genealogists can achieve this goal is to make sure that no compilation of a family record is considered complete until ALL AVAILABLE SOURCES have been searched, irrespective of the time or the locality of the problem. A record can be considered complete only when all available sources have been searched.

The actual amount of information that can be obtained from a genealogical record depends, of course, on the record itself. Some records contain a wealth of valuable evidence, while others will be lacking in items of genealogical identification. Generally speaking, the earlier the record was made, the less genealogical information it is likely to contain. A record of birth in the 1600s normally gives much less information than would a similar entry in the 1800s. This fact emphasizes the necessity of knowing not only what records are available for the time and locality of each problem, but also what information each type of record is likely to contain. Such a knowledge will allow the researcher to say at what point all available sources have been searched, and, consequently, at what point a pedigree or family group record can be considered complete.

The obtaining of genealogical records is only the beginning of research, however. The searching of all available sources will achieve the goal of completeness in a record. Not only must our compilations be complete — that is, contain a fullness of identity for every ancestor — but they must also be *correct*.

Genealogical records contain evidence. Evidence is merely information. It need not necessarily be correct information. It is the task of the genealogist, therefore, to determine which evidence is correct and can be accepted and which is not correct

and consequently must be rejected. This separation of the genealogical wheat from the chaff is an important part of genealogical research.

There are a number of points to be considered in evaluating genealogical evidence, a number of yardsticks by which its acceptability and reliability can be measured.

I. Cross-Examining the Informant

A. *The association factor.* Was the informant — that is, the person supplying the information — associated closely enough with the recorded event to be classed as a competent witness? A mother giving details of the birth of her child would be so classified, while details given by someone not associated with the event would not enjoy the same degree of acceptability.

B. *The time factor.* When was the information given, as compared with the date of the recorded event? This factor considers the possibility of mistakes being made due to the weakness and fallibility of memory. Individuals are more likely to be correct in the details they give of an event that happened a few weeks ago than in one that took place many years ago.

In many instances a record will not state who actually gave the information and when it was recorded; but often a knowledge of the custom under which such a record was made will help determine whether or not the factors of association and time have been satisfied.

II. Evaluating the Record.

One of the most common causes of mistakes in genealogical records is the copying factor — mistakes made in copying information from a record. Copied or compiled records, while valuable in the providing of genealogical data, may possibly contain errors of copying. This should be borne in mind especially in compiled records, such as printed family histories and genealogies; and, whenever possible, the original records should be consulted to verify information recorded in such printed sources.

III. Evaluating the Actual Evidence.

Part of the training of every genealogist should include the correct interpretation of evidence, the need to extract from every record only the facts actually there. He should not fall into the common

(For Course 20, lesson of June 5, "Records Must Be True"; and for Courses 26 and 28, lessons of June 12 and June 19, "Genealogy.")

Records

by Derek Harland*

habit of reading into the record conclusions not justified by the facts.

An equally common habit, and a genealogically fatal one, is the failure to extract from each record every possible clue.

In extracting evidence from any record, two things are essential: First, to note carefully that which is actually *stated* in the record; and second, to recognize that which is *suggested* by the record, but which will require additional record evidence before being accepted as fact.

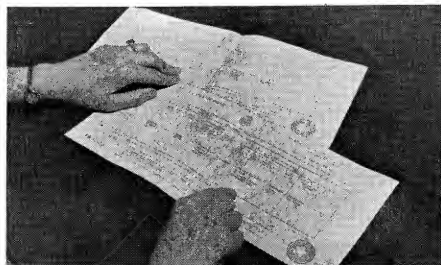
A good exercise for evidence evaluation is the census record. In the 1851 census enumeration of the English town of Ashton, John Lipton is listed with his wife, Mary, and their son, James. Their respective ages are shown as 27, 25 and 4 years. John and his son, James, are stated to have been born at Ashton, while Mary's place of birth is shown as Norton. Suppose information was being sought regarding the date and place of marriage of John Lipton and Mary. The census enumeration certainly gives no *direct* evidence to this problem, but note the wealth of *circumstantial* evidence in this record. The age of their child and their own ages indicate that they were married in or shortly before 1847. Their respective places of birth and their place of residence at the time of the census suggests the place where they were married. Obviously, these suggestions would require verification and would be used only as clues to obtain factual evidence.

Genealogy is more than a pastime. If its aim is the compilation of complete and correct records, it is obvious that those who engage in this work learn not only what a record *should* contain, but also the practical mechanics of preparing such records. A knowledge of the sources available for the time and locality of a genealogical problem and the methods of the evaluation of evidence are two items with which a genealogist must be acquainted. Instruction in these and other aspects of genealogical research is offered through the Sunday School and the ward genealogical committee. Every Latter-day Saint can avail himself of the opportunities afforded by such instruction and can be schooled in the preparation of records that will be "worthy of all acceptance." (See Doctrine and Covenants 128:24.)

*Brother Harland is head of the Training Department of the Genealogical Society.



Pearl Jeffery cross-examines her informant, Harold A. Dent, to determine whether he is associated closely enough with the event she is recording to be classed as a competent witness whose information is correct and complete.



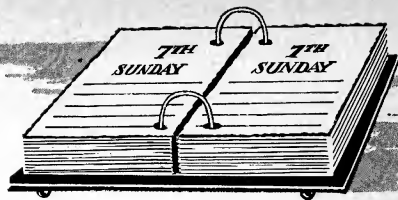
While the copied records which Sister Jeffery uses are a valuable source of genealogical data, she must evaluate them and, if possible, compare them with the original record to determine whether errors were made in copying.



In extracting genealogical data from records, care must be taken to correctly interpret the evidence therein. Sister Jeffery studies the records involved to determine which information is actually stated and which is only suggested.

The Sabbath

A Message from the First Presidency



WHEN Israel, fleeing the Egyptians, reached Mount Sinai, God “spake all these words” of the Ten Commandments, a code of laws for His children that has survived for nearly three and a half millenniums since that time. The fourth of these commandments reads:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. (Exodus 20:8-11, 20.)

In the days of the Captivity, rules and regulations were developed touching burden and transportation that discouraged if they did not indeed prohibit trading in food stuffs on the Sabbath.

That modern Israel might know this law still stood, and giving emphasis thereto, the Lord gave a revelation to the Prophet Joseph regarding the Sabbath. That revelation reads:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full . . .

This was the limitation — a proper observance of the Sabbath.

(For Course 8, lesson of June 12, “The Fourth Commandment”; and for Course 4, lesson of April 3, “Sharing Church with the Family Brings Joy.”)

To make clear to us the many blessings that the limitation did not touch, the Lord went on:

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

. . . The fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.

Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

I, the Lord, have spoken it, and the Spirit beareth record. Amen. (Doctrine and Covenants 59:9-24.)

Latter-day Saints should not permit these commandments regarding the Sabbath to slip from their minds. All during this, the Last Dispensation, the Prophets of the Lord have urged Sabbath-observance upon the people. Different concepts of Sabbath-observance have been urged upon us by unbelievers, partial-believers, and by the thoughtless, concerned primarily with the pleasures of the world, sometimes under the guise of recreation, sometimes by activities the Lord has told us were sinful.

The Sabbath is not just another day on which we merely rest from work, free to spend it as our light-mindedness may suggest. It is a holy day, the Lord's Day, to be spent as a day of worship and reverence. All matters extraneous thereto should be shunned.

We must bear in mind all these principles. We must remember particularly actual Sabbath-breaking labor which might be required from a great number of Lesser Priesthood members in any Sabbath-breaking activities, including interference with their duties and attendance at quorum meetings. For all these and for many other reasons affecting injuriously the religious duties and activities of the whole Church membership, Latter-day Saints, with a testimony of the Gospel and a knowledge of the spiritual blessings that come from keeping the Sabbath, will never permit themselves to make it a shopping day, an activity that has no

place in a proper observance of the Holy Day of the Lord, on which we are commanded to pour out our souls in gratitude for the many blessings of health, strength, physical comfort, and spiritual joy which come from the Lord's bounteous hand.

Signed:

David O. McKay,
J. Reuben Clark, Jr.,
Henry D. Moyle
The First Presidency,
Church of Jesus Christ of Latter-day Saints.

June 19, 1959

From the Deseret News, Church News Section, July 11, 1959; page 3.

• • •

We Refresh Our Lives when We . . .

OBSERVE THE SABBATH DAY

by Marion G. Merkley

The whole seven [days] are for religion, but THE ONE is for rest, for instruction, for social worship, for gaining strength for the other six.
—H. W. Beecher.

THE man who does not observe the Sabbath may explain his conduct in such answers as these:

1. "In a world where there are so many religions, each claiming to be right, I have just given up. Some say that I sin when I don't go to church; but when I do go, a dozen other religions say I have gone to the wrong one. So I just stay away."

2. "People who go to church and are faithful in the observance of its laws claim to have powers of insight, peace and faith that I don't understand. They profess to have a knowledge about God which gives them a sense of joy that I just never had. This seems too mystical and emotional for me. When I want such stimulation, I'll go see a thriller at the theatre (cinema)."

3. "I'm a very practical man myself. And my world is made rich because of the truths discovered by science, the beauty created by sensitive men and women with artistic power, the opportunities all around me to serve my fellow men in worthy causes. But mark you, these worthy causes are not the regimented programs and conventions of an orthodox church. Going to church would put me in a strait jacket, and I want to be free!"

The last sentence in our *Thirteenth Article of*

(For Course 8, lesson of June 12, "The Fourth Commandment"; and for Course 4, lesson of April 3, "Sharing Church with the Family Brings Joy.")

Faith states: "... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." The Sabbath is God's gift to man; it was given because He knows that man needs it. Here is something that is "praiseworthy"; the right use of it will bring the highest good, both to the individual and to all society.

Some may be disappointed and surprised to learn that the New Testament contains no specific command by Jesus regarding the observance of the Christian Sabbath. During the first century, the Christians began to worship on the first day of the week in remembrance of the Saviour's Resurrection which took place on a Sunday, and this day became known as the Lord's Day. Later, under Constantine, it became a legal holiday. Sunday, therefore, as we know it, is a gift to the Church. Under spiritual guidance then, early leaders established Sunday as a day of worship, and it later became the Christian Sabbath.

The Sabbath is sometimes called, "the forgotten day." Like an unappreciated gift, it is tossed into the dark attic of our memory to be stumbled over when we go searching among the other discarded items that once held value for us.

But man *needs* the Sabbath. It is his opportunity to recover his poise and to give spiritual "tone" to his life, to open the windows of his soul so that he may again partake of the Father's good gifts. Every man needs the Sabbath no matter what type of work he is engaged in. And the Sabbath was made for man to be used in expressing appreciation to God for this "lovely" gift and others. Remember, "... The sabbath was made for man, and not man for the sabbath:" (*Mark 2:27.*)

How can we properly use this gift — this treasure from God?

Some use it for sleep and complete, lethargic idleness. Others play all day and make it a holiday instead of a holy day. Still others invent such rigid

rules for observance that it becomes a burden instead of a blessing.

Believing that the Sabbath was to enrich the whole life of man, Jesus constantly used it for man's benefit, putting human values first. Now *our times* are different; there are industries, business and commercialized amusement halls where people work either for the pleasure of others or for financial gain. Jesus never said a word about these; neither did He condemn bootlegging nor child labor. But He did say, "... Thou shalt love thy neighbour as thyself" (*Matthew 19:19*) and "... it must needs be that offences come; but woe to that man by whom the offence cometh!" (*Matthew 18:7*.)

The record tells us that Jesus used the Sabbath in three ways:

1. He made the Sabbath a day of worship. Luke tells us that Jesus developed a habit of going to the church on the Sabbath. The church of His day was rather cold and lifeless, but He knew that the defects would not be remedied by His absence from it. In the spirit of helpfulness, Jesus joined with His brethren in the Lord's house to worship.

2. He used the Sabbath for fellowship. It was a good day to visit in the home of friends and relatives, to eat with them and to join them in wholesome, innocent recreation and companionship.

3. He used the Sabbath to help others. During the week, the press of business kept many people at their work. On the Sabbath day, they gathered to see and hear Him. This gave Him some of the best opportunities to teach and to heal.

Can we use these patterns to guide us so we may learn how to observe the Sabbath? What statement of principle can guide us so that we may observe the Sabbath day in an acceptable way?

First, let us recall the scene on one Sabbath day. Jesus met a man who had been sick for 38 years. To this man who had probably completely lost hope, Jesus said, "... Rise, take up thy bed, and walk." (*John 5:8*.) The enemies of Jesus were not interested in remaking the man; they were in-

terested in preserving the Sabbath. Their wrong sense of values had made the Sabbath lose its identity to them as a day for worshipping God through loving services among His children.

To argue that we may use the Sabbath in just the same way as any other day is to accuse Jesus of talking nonsense. For He indicated that the Sabbath is the Father's gift and that it is a day different from all others; a holy day — a day of rest and of willing, generous service.

The man who says he can worship God on one day as well as on another is likely to find neither the time nor the place for worship.

The man who does not observe the Sabbath may justify his conduct in many ways. But our efforts to win him to wholesome observance of the Sabbath should emphasize the values to be gained from fellowship in a friendly Church where a man is valued not for what he is nor has, but for what he may become.

The person who does not observe the Sabbath day may be helped by learning that true worship and observance of that day according to the better standards suggested above, rather than according to regimented patterns, will have the effect of placing himself upon a high pinnacle where all the complex details of daily life can be seen in proper perspective. Values will develop from this true insight, and the finer things in life can then take their proper place. Then this nonobserver, who once, in his blindness, demanded his freedom, may be led to exclaim as did the blind man whom Jesus healed, "... one thing I know, that, whereas I was blind, now I see." (*John 9:25*.)

Our efforts to win the nonobserver to support a worshipful Sabbath must be made in a spirit of humility and reverence. Jesus used the power of His own good example rather than mystical pronouncements or awe-inspiring testimonies.

The problem of nonobservance of the Sabbath day may become solved if we follow the path called patience, through the door named humility, into the house called love.

PHOTO AND ART CREDITS

Keith Eddington; art; Outside Front Cover.

Original painting is hung in the Detroit Stake Center, Woodward Ave. and Chesterfield Road, Bloomfield Hills, Michigan. President George W. Romney was the strong force behind the construction of the center and placement of this picture there.

Alvin Gittins; art; 109.

William M. Johnson; art; 111, 125.

Standard Publishing Company; art; 114.

Charles J. Jacobsen; art; 115, 119.

Dale Kilbourn; art; 117.

Edward D. Maryon; art; 118, 134, 135.

Ray Koogman; photos; 121, photo copy-

ing. Pearl Jeffery, North 13th Ward, University West Stake, is receptionist in the Research Department of the Genealogical Society and stake instructor in home teaching of genealogy. Harold A. Dent, 17th Ward, Salt Lake Stake, is a member of the convention staff of the Genealogical Society, a member of the Deseret Sunday School Union General Board and an employee in the Training Department of the Genealogical Society.

Carl H. Bloch; art; Center Spread.

Dick Carter; art; 122, photo retouch-

ing. Abram Hatch; photo copying.

Sherman T. Martin; art; 128, 132, lay-

outs. Leland VanWagoner; photos; 130, 131,

130, 131 - Children, left to right, David Dean, son of Mr. and Mrs. Gordon G. Dean; JoLynn Hughes, daughter of Mr. and Mrs. J. Max Hughes; James F. Gunnell, son of Mr. and Mrs. Frank H. Gunnell; and Patricia L. (Pattie) Nixon, daughter of Mr. and Mrs. Norton D. Nixon. They are all of the Yale Ward, Bonneville Stake.

Leo Fairbanks; art; 139.

John Bullock; art; Inside Back Cover. Charles N. Nickerson; art; Outside Back Cover.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . .

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. . .

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. . . And he that was dead came forth. . ."

— John 11:25, 26, 41, 43, 44

Painting by Carl H. Bloch
From The Instructor

Used by Permission of the National Historic Museum
Frederiksborg Castle, Denmark

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . .

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. . .

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. . . And he that was dead came forth. . ."

— John 11:25, 26, 41, 43, 44

Painting by Carl H. Bloch
From The Instructor

Used by Permission of the National Historic Museum
Frederiksborg Castle, Denmark

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . .

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. . .

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. . . And he that was dead came forth. . ."

— John 11:25, 26, 41, 43, 44

Painting by Carl H. Bloch
From The Instructor

Used by Permission of the National Historic Museum
Frederiksborg Castle, Denmark

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . .

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. . .

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. . . And he that was dead came forth. . ."

— John 11:25, 26, 41, 43, 44

Painting by Carl H. Bloch
From The Instructor

Used by Permission of the National Historic Museum
Frederiksborg Castle, Denmark

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . .

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. . .

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. . . And he that was dead came forth. . ."

— John 11:25, 26, 41, 43, 44

Painting by Carl H. Bloch
From The Instructor

Used by Permission of the National Historic Museum
Frederiksborg Castle, Denmark

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . .

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. . .

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. . . And he that was dead came forth. . ."

— John 11:25, 26, 41, 43, 44

Painting by Carl H. Bloch
From The Instructor

Used by Permission of the National Historic Museum
Frederiksborg Castle, Denmark

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . .

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. . .

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. . . And he that was dead came forth. . ."

— John 11:25, 26, 41, 43, 44

Painting by Carl H. Bloch
From The Instructor

Used by Permission of the National Historic Museum
Frederiksborg Castle, Denmark

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . .

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. . .

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. . . And he that was dead came forth. . ."

— John 11:25, 26, 41, 43, 44

Painting by Carl H. Bloch
From The Instructor

Used by Permission of the National Historic Museum
Frederiksborg Castle, Denmark



The Sermon on the Mount



The Sermon on the Mount



The Sermon on the Mount



The Sermon on the Mount



The Sermon on the Mount



The Sermon on the Mount



The Sermon on the Mount



The Sermon on the Mount

"Jesus Raising Lazarus to Life"

THE STORY

The raising of Lazarus from the dead is one of the great miracles of all time. It gave to the people present and to all thereafter who would believe the scriptures a knowledge of the power of God and an increased assurance of His power over life and death.

To Mary and Martha, the sisters of Lazarus, Jesus gave the declaration which has brought joy, peace and comfort to people from that time to the present. His famous and beloved words were:

... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die ... (John 11:25, 26.)

The story takes us to Bethany and the home of Mary and Martha where Jesus came often to visit and to rest. Apparently he enjoyed the company of this family and loved them very much.

There were caves in the hills that surrounded this little village. It was in one of these caves, as far as we know, that Lazarus was buried after his death.

Burial, according to Hebrew law, followed as soon as possible after death, at least within 24 hours. This was a sanitary precaution in hot Eastern climates, and was also a safeguard against violating the law of cleanness by touching the corpse. (See Numbers 19:11-14.) ... Prompt burial is usual in Palestine today.

In New Testament times the body, washed, anointed with aromatic unguents, and treated with spices ... was wrapped in linen ... and a bandage or napkin placed over the face ... Professional wailers were hired to amplify the mourning of relatives ... Throughout Bible times, rocky hillsides were favorite burial places.¹

When Jesus returned to Bethany the anointing and burial of Lazarus had taken place. The sisters had returned from the tomb to their home, and some of their friends were still there to comfort them concerning their brother's death.

Dr. James E. Talmage gives this description of the events that followed:

(Concluded on opposite back of picture.)

(For Course 10, lesson of August 14. "In the House of Mourning"; for Course 2, lesson of April 17, "Easter Is a Special Time"; for Course 1, lesson of April 17, "Easter Is a Happy Day"; for Course 4, lesson of April 17, "Life Is Everlasting"; for Course 14, lesson of June 12, "When Ye Pray ..."; and for Course 16, lessons of June 12 and 19, "Knowledge Concerning Eternal Nature of Man.")

¹Miller, Madeleine S., and J. Lane Miller, *Harper's Bible Dictionary*. 1952; Harper & Brothers, Publishers, New York, New York; page 83.





From an original oil painting
by **Carl Blech**

By permission of
The National Historic Museum,
Frederiksborg Castle, Denmark

Jesus Raising Lazarus to Life

Reproduced by The National
Historic Museum of Denmark

"Jesus Raising Lazarus to Life"

THE STORY (Continued)

The sight of the two women so overcome with grief . . . caused Jesus to sorrow . . . [He then went to the place where Lazarus had been buried.] Standing before the open portal of the tomb, Jesus looked upward and prayed . . . Then, with a loud voice He cried: "Lazarus, come forth." The dead man heard that voice of authoritative command; the spirit straightway re-entered the tabernacle of flesh, the physical processes of life were resumed; and Lazarus, again alive, came forth . . .

The raising of Lazarus stands as the third recorded instance of restoration to life by Jesus.

That the Lord's act of restoring Lazarus to life was of effect in testifying to His Messiahship is explicitly stated. All the circumstances leading up to final culmination in the miracle contributed to its attestation. No question as to the actual death of Lazarus could be raised, for his demise had been witnessed, his body had been prepared and buried in the usual way, and he had lain in the grave four days. At the tomb, when he was called forth, there were many witnesses, some of them prominent Jews, many of whom were unfriendly to Jesus and who would readily have denied the miracle had they been able. God was glorified and the divinity of the Son of Man was vindicated in the result.²

THE PICTURE

In this picture we see the rocky hillside and the entrance to the cave where Lazarus had been buried in the customary manner. According to Jesus' request, the great stone that closed the entrance to the cave is being moved by some strong men, presumably neighbors and friends.

On the other side of the picture stands Jesus. He is commanding Lazarus to come forth. Anxiously watching, immediately behind Jesus, are Mary and Martha. A prominent Jew is seen in the foreground. He, too, is about to see the glory and power of God.

In the center of the picture, nearing the entrance to the cave, Lazarus is seen, restored to life and about to come forth from the tomb as Jesus commanded him to do.

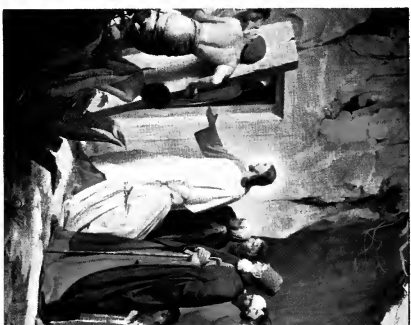
The artist has portrayed well one of the greatest miracles of all time.

—Marie F. Felt.

²Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 493-496.



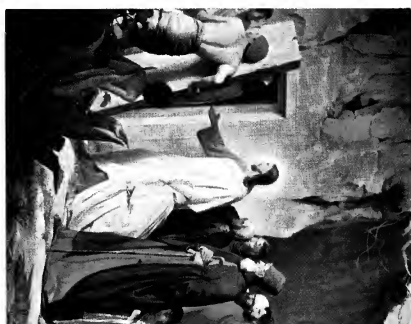
The Raising of Lazarus



The Raising of Lazarus



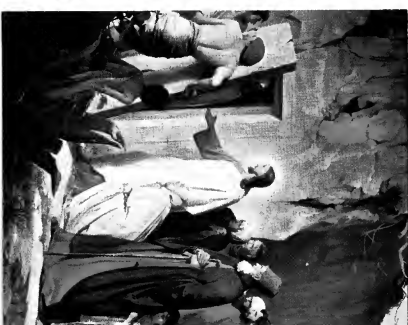
The Raising of Lazarus



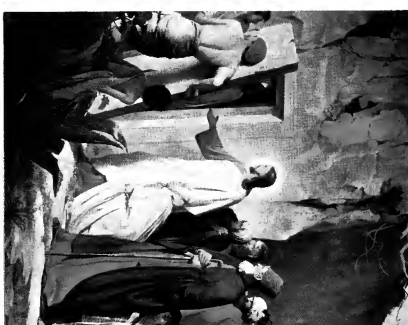
The Raising of Lazarus



The Raising of Lazarus



The Raising of Lazarus



The Raising of Lazarus



The Raising of Lazarus

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die . . .
John 11:25, 26.

the raising of Lazarus



Jesus asked, "Where have ye laid him? They said unto him, Lord, come and see . . . It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone . . . Then they took away the stone from the place where the dead was laid."

IT was in Bethany, a little village of flat-roofed stone houses that Lazarus lived with his sisters, Mary and Martha. Often Jesus would follow the footpath from Jerusalem over the Mount of Olives to their home. It was such a short distance — just about one and three-quarter miles — and they were very happy when He would come to their home to visit and to rest.

One day as Jesus and His disciples were quite a distance from Bethany word came to them that Lazarus was very ill. The message sent by Mary and Martha said, ". . . Lord, behold, he whom thou lovest is sick." Perhaps they thought that Jesus would come at once to help them; but instead, He stayed for two more days in the place where He was.

Jesus had a very special reason for not returning at that time. He knew that Lazarus had died. He knew also that by this time Lazarus would have been buried. He knew even better, however, what wonderful things our Heavenly Father can do and was at this time planning to do.

As He spoke to His disciples about it, Jesus told them that Lazarus was dead and that He wanted now to return to Bethany. When they heard this, they were frightened. They knew that some people did not like Jesus. Some even had thrown stones at Him to show their great dislike. The disciples were afraid that if Jesus went back, something dreadful might happen to Him.

When they could see, however, that Jesus was determined to go, Thomas, one of His disciples said, ". . . Let us also go, that we may die with him." They wanted to be by His side to help Him in any way and at any time they could.

When Jesus and His friends arrived in Bethany, they learned that Lazarus had been buried for four days. They learned also that many of the friends of Mary and Martha were still with them, hoping ". . . to comfort them concerning their brother."

When word reached Martha that Jesus was on His way to their home, she went to meet Him. So great was her love and her faith that immediately she said to Jesus, ". . . Lord, if thou hadst been here, my brother had not died." Then quickly she added that she knew even now whatsoever He would ask of God, our Heavenly Father, ". . . God will give it thee."

(For Course 10, lesson of August 14, "In the House of Mourning"; for Course 1, lesson of April 17, "Easter Is a Happy Day"; for Course 2, lesson of April 17, "Easter Is a Special Time"; for Course 4, lesson of April 17, "Life Is Everlasting"; for Course 14, lesson of June 12, "When Ye Pray . . ."; and for Course 16, lessons of June 12 and 19, "Knowledge Concerning Eternal Nature of Man.")

Jesus knew for what purpose He had come to this place. It was to show the power and glory of our Heavenly Father. Gently and kindly He said to Martha, "... Thy brother shall rise again." And this Martha knew to be true. Humbly she said to Him, "... I know that he shall rise again in the resurrection at the last day." But this is not what Jesus meant. With all the dignity and love at His command, He said to her, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

Of course Martha believed. Her answer was very sincere. She said, "... Yea, Lord: I believe that thou art the Christ, the Son of God ..."

Knowing that Mary would want to see Jesus too, Martha hurried back to their home. Quietly Martha said to Mary, "... The Master is come, and calleth for thee." Without a moment's hesitation, Mary hurried to Jesus' side.

On the outskirts of the village Mary found Him just where Martha had left Him. Thinking that she was going to Lazarus' tomb, some of their friends had followed her.

As soon as Mary saw Jesus, "... she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." These were the same words that Martha had said. Both of the sisters knew the great power that Jesus had.

When Jesus saw Mary and the others weeping, He, too, was troubled. The Bible tells us that even He wept.

Then He asked of them, "... Where have ye laid him? They said unto him, Lord, come and see." And they took him to "... a cave, and a stone lay upon it." The stone was to close the entrance to the cave.

When Jesus saw the stone, he told the people to take it away. Martha, however, was worried and spoke to Jesus about it. She said, "... Lord, by this time he stinketh: for he hath been dead four days."

But Jesus knew what He was doing. In a kind voice He reminded her that if she would believe, she would see "... the glory of God." She would be privileged to see what the power of our Heavenly Father could do.

As the friends took the stone away from the door of the cave, Jesus looked up toward heaven and offered a prayer of gratitude and thanksgiving to our Heavenly Father. As soon as the prayer was finished, He stood by the door of the cave and in a very loud voice said, "... Lazarus, come forth."

Now Lazarus, who had been dead, heard the voice of Jesus and immediately obeyed. As was the custom at that time, his body had been wrapped

around and around with much cloth. "... His face was bound about with a napkin." His hands and feet were also bound with graveclothes.

When Jesus saw that Lazarus was having difficulty moving and that to come out of the grave was not easy because of the clothes he had on, He spoke to the people who were with Him, saying, "... Loose him, and let him go." (See *John* 11:3-44.)

As Lazarus came forth, the people were astonished. His sisters were amazed and delighted. They had witnessed a great miracle. Lazarus, who had been dead for four days, had come back to life, all through the power and goodness of God, our Heavenly Father, and His Son, Jesus Christ. For this Mary and Martha were deeply grateful.

References:

1. Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 490-496.
2. *John* 11:1-54.

How To Present the Story:

In this issue of *The Instructor* are small reproductions of the center spread picture, "Jesus Raising Lazarus to Life." On the back of each picture are printed the words of the Saviour as recorded in *John* 11:25, 26, 41-44.

After having presented the story on the raising of Lazarus, using the center spread picture to tell the story, the teacher may give each child in her class one of the small, colored duplicates of the center spread pictures. These can be taken home and will help the children to remember the story and understand the glorious message of the resurrection as well as enabling them to retell about the wonderful miracle performed by Jesus.

The pictures may be mounted on colored construction paper before they are given to the children. This will help to protect the pictures. If the children are keeping Sunday School scrapbooks, the pictures may be placed directly in the books, with or without the construction paper mounting.

To mount the pictures, apply paste on a small area of the picture back to allow the picture to be raised so that the selected verse which is printed on the back can be referred to again and again.

For those teachers whose classes number more than eight students, additional copies of *The Instructor* may be purchased from the Sunday School office, 50 North Main Street, Salt Lake City 11, Utah, for 35 cents a copy; or additional sheets of these pictures which are not being used by other members of your ward may be obtained.

The other small picture of the Sermon on the Mount should be saved for a colored picture story next month.

Teaching as Jesus Taught

IN final preparation for His mission on earth, Jesus departed to the wilderness where He fasted and communed with His Father for 40 days and nights. Throughout His life on earth, Jesus knew the security and happiness found in living close to our Heavenly Father through righteousness and through the medium of prayer.

We who are privileged to teach in His Church also need the solitude of quiet preparation. We need times of meditation so that we can commune with our Heavenly Father and receive the assurance that His Spirit will guide us and inspire us as we strive to teach the Gospel of Jesus Christ to those who come to Sunday School to worship and to learn.

The Chinese say a teacher is an ever-learning person: Jesus never stopped learning. He took advantage of every opportunity to observe and contemplate what He saw. He studied the natural world about Him; He studied His fellow men. This knowledge served Him well in His teaching. He met the scribes, the Pharisees and the doctors of laws on the basis of their interests. He mingled with the masses of people, rich and poor, who followed Him, and taught so that each could understand.

To meet the spiritual needs of today's boys and girls is a challenge for any teacher. We must not only apply our experience to our teaching, but we must be conscious of our need to learn. One of the Lord's commandments to us is:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (Doctrine and Covenants 88:118.)

Basically the mission of our Saviour was to teach the people of the earth the everlasting Gospel and how to apply its principles to their daily lives. Some of Jesus' most effective teaching was done away from the temple and the synagogues. He taught by the seashore, on the mountain, in homes, in the market place, in fields or wherever the opportunity arose.

Because Jesus was deeply concerned about His fellow men, He was aware of their feelings. He

knew them so well that He could read their hearts and minds. Many times He went out of His way to bring faith to the sick and comfort to the poor. His life was a busy one but never too busy to bring hope to some person who came to Him.

Man's basic needs have not changed since the time of Christ. While there are many differences in degree of strength among individuals, all people have the same spiritual needs. One of these needs is to belong — to be loved and accepted by other people. This is a human yearning and one the teacher can do much to satisfy.

The best way to motivate people to change their behavior is through love. Plato said: "Whom can I teach but my friends?" How can we as teachers establish a friendship with a young child so that we might prove our love? Is it all done in the classroom with well-prepared lessons, or must we go beyond the classroom?

Little Carma was 4 years old. For some reason she decided she did not want to go to Sunday School any more. Carma's mother coaxed her, pleaded with her and finally threatened that if she did not go, she would have to remain in her bedroom while the family went to Sunday School. Carma preferred the punishment and remained at home.

During the week Carma received a postal card in the mail. On one side was a picture of a Sunday School group with one vacant chair. On the other side of the card was a special note to Carma which read, "Carma dear, we missed you last Sunday; your chair was empty. I hope you will be with us next Sunday. With love, your Sunday School teacher."

Was Carma in her class the next Sunday? Yes, because Sunday School took on a new meaning for her. She knew she was loved by her teacher — she was missed — she had a friend.

Let us teach so that we may taste the joy that comes from true dedication in the service of the Lord.

... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

—Lucy Picco.

Superintendents



Start now to write your genealogy and family history

The General Board of the Deseret Sunday School Union is happy to acknowledge a gift to its growing Sunday School Library of *Driggs Family History, Book One, Beginnings in America*, written by our beloved 87-years-young former general board member, Dr. Howard R. Driggs, of Bayside, New York. This scintillating book came as the gift of the Driggs Family Association, L. Lynne Driggs, of Phoenix, Arizona, president.

It is a great book. The first seven chapters detail the history and contribution of many members of the Driggs family, beginning with Joseph Driggs, who settled in Connecticut in the 17th century. The eighth chapter tells of the contributions of many members of the Driggs family in early Church history and throws considerable additional light on many features of the colonization of Utah and the West.

This book points up the desirability to family genealogists of doing much more than merely compiling a book of remembrance, all important as that is. It shows the importance of telling the otherwise soon-to-be-forgotten stories of the wonderful contributions of heretofore unpublicized ancestors in building up the kingdom of God on earth, wherever their lot happened to fall.

Dr. Driggs is the enthusiastic national president of the American Pioneer Trails Association, Inc. Above all, he is a lover of boys and girls and a champion of good books written especially for them and to them.

In this family history he has set a pattern for family histories which others might follow with profit.

—General Superintendent
George R. Hill.

COMING EVENTS

Apr. 3, 4 and 6, 1960
Annual General Conference

• • •
Apr. 3, 1960
Sunday School
Semi-annual Conference

• • •
Apr. 17, 1960
Easter Sunday

• • •
May 8, 1960
Mother's Day

• • •
June 5, 1960
Sunday School
Sunday Evening Program

• • •
June 12, 1960
"Bring-a-Friend" Sunday

The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;
WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

MEMBERS OF THE DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill
David L. McKay
Lynn S. Richards
Wallace F. Bennett
Richard E. Folland
Lucy C. Sperry
Marie F. Felt
Gerrit de Jong, Jr.
Earl J. Glade
A. William Lund
Archibald F. Bennett
Kenneth S. Bennion
J. Holman Waters
H. Aldous Dixon
Leland H. Monson
Alexander Schreiner
Lorna C. Alder

A. Parley Bates
William F. Miller
Ralph B. Keeler
Vernon J. Lee-Master
Claribel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel F. Young
Hazel W. Lewis
Florence S. Allen
Beth Hooper
Wilford M. Burton
Asahel D. Woodruff

Reed H. Bradford
Frank S. Wise
Clair W. Johnson
Delmar H. Dickson
Clarence Tyndall
Norman R. Gulbrandsen
Wallace C. Bennett
Addie J. Gilmore
Camille W. Halliday
Margaret Hopkins
Mima Rasband
Edith M. Nash
Marion G. Merkle
Minnie E. Anderson
Henry L. Isaksen
Alva H. Parry
Bernard S. Walker

Harold A. Dent
Wayne G. Brown
Paul B. Tanner
Catherine Bowles
Raymond B. Holbrook
Joseph Fielding Smith, Jr.
Loris F. Wheelwright
Fred W. Schwendiman
Lewis J. Wallace
Daniel A. Keeler
Clarence E. Wonnacott
Lucy Pico
Arthur D. Browne
J. Roman Andrus
Ralph D. Thomson
George H. Fudge
Howard S. Bennion

Herald L. Carlston
O. Preston Robinson
Keith R. Oakes
Robert F. Gwilliam
Dele H. West
Bertrand F. Harrison
Willis S. Peterson
Gredlon L. Nelson
Thomas J. Parnley
Jane L. Hopkinson
Oliver R. Smith
C. Robert Ruff
Newell B. Weight
Anthony I. Bentley
Mary W. Jensen
John S. Boyden

HUGH B. BROWN, Adviser to the General Board.

Answers to Your Questions

Who Presides in Sunday School?

Q. Who is the presiding officer in a regular Sunday School when a member of the stake presidency, a member of the high council and the bishop are all seated on the stand? —Lorin Farr Stake.

A. The bishop presides at all ward meetings. In his absence, one of his counselors presides. The superintendent or his assistants may preside in the absence of the bishopric, with the superintendency conducting under the bishopric's direction. The order in which a bishop presides in Sunday School may differ from the order in which he instructs deacons to pass the sacrament. A stake officer usually presides, however, at the annual ward Sunday School conference. (See *The Sunday School Handbook*, March, 1959 edition, page 17.)

• • •

Are Records Retained on Those Not Baptized?

Q. If a baby is blessed in the ward and his name placed on the ward records but he does not, after the age of baptism, attend Sunday School and has never been baptized, how long does his name remain on the potential rolls of the Sunday School? —Lorin Farr Stake.

A. The person remains a member of the ward until 21 years of age. At that time, if the person has not been baptized, his name is taken from the ward records. When his name is taken from the ward records, it is dropped from the roll of the Sunday School, unless the person has qualified as a member in a class by consistent attendance.

Who Teaches Reverence in Passing the Sacrament?

Q. Is it the responsibility of the superintendency to teach reverence in the passing of the sacrament?

A. "The ward bishopric or branch presidency are responsible for the sacrament service in the Sunday School." (See *Handbook*, page 91.) The Presiding Bishopric recommends priests be dressed appropriately. "Surely when a young man is old enough to be a priest, he should appear at the sacrament table dressed in his best, with a white shirt and an appropriate tie. . . It is not good when deacons pass the sacrament in clothes which distract the attention of the congregation from the renewing of their covenants in partaking of the sacrament. Again, white shirts with appropriate ties are the recommended dress for those who pass the sacrament. When coats are worn, they should also be appropriate for the sacrament service." (See *The Messenger*, December, 1959.)

• • •

Who Can Be Called for Teacher Training?

Q. At what minimum age may teachers be called for the teacher training class?

—Yellowstone Stake.

A. It is recommended that all teachers have at least two of the four "Gospel Message" courses before teaching. The "Gospel Message" courses include Courses 16, 17, 18 and 19. The purpose of such a rule is to allow a future teacher to gain as much knowledge of the Gospel as possible before having to teach it to others.

—Superintendent Lynn S. Richards.

Memorized Recitations

COURSE No. 10

for June 5, 1960

To be memorized by students in Course No. 10 during April and May and recited in the worship service June 5 (taken from Course No. 10, *The Life of Christ*):

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths."

—Proverbs 3:5, 6.

COURSE No. 16

for June 5, 1960

To be memorized by students in Course No. 16 during April and May and recited in the worship service June 5 (taken from Course No. 16, *The Gospel Message*):

"And God said, Let us make man in our image, after our likeness: . . .

"So God created man in his own image, in the image of God created he him; male and female created he them."

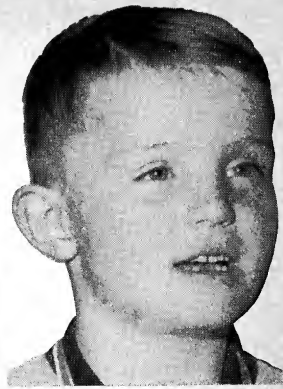
—Genesis 1:26, 27.

Conference Meeting

"I Am the Good Shepherd" is the theme of the regular Sunday School Semi-annual Conference to be held Sunday evening, April 3, at 7:00 p.m., in the Salt Lake Tabernacle.

Elder Howard W. Hunter of the Council of the Twelve will be the main conference speaker; and special music will be furnished by the Mormon Choir of Southern California, under the direction of H. Frederick Davis.

—Alva H. Parry.



As teachers, let us help little ones to . . .

SING THE GOSPEL MESSAGE

All children are susceptible to the charm of music; but, naturally, all of them will not respond in the same manner. Music is essentially rewarding because of its universal understanding. Music helps one to feel the truth. Perhaps the most significant factor related to musical experience in worship centers around the pleasure and security a child derives from sharing this experience with others. Religious thoughts expressed in song have a vital place in the religious training of all children.

Singing Gospel hymns related to a particular subject permits children to become identified with the people and places concerned. In many cases the text of a hymn approaches reality and becomes a vivid experience for those participating. Lesson 22 of *Sunday Morning in the Nursery* deals with "Jesus and the Children." You may wish to sing, "Jesus Loved the Little Children." (See opposite page.)¹

The words of this selection are wisely chosen and have interest and appeal to tiny children. The

tune is easy to sing. Some very effective teaching takes place when the message of a Gospel lesson is repeated in a song or hymn and the children have opportunity to enjoy the singing experience. Children should know the joy of singing with others. Teachers must be certain these vital messages are introduced and taught in a pleasing manner to the little children. Here also is a case where singing offers a variety in the repetition of the Gospel message. This will no doubt result in more effective learning.

The text of a little hymn will often impress young children and assist them in retaining the message of a Gospel lesson. For example, consider the hymn, "I Love to Pray." (See opposite page.)¹

How would one summarize a lesson on "Our Individual Prayers"—Lesson 44 of *Sunday Morning in the Nursery*? Here is an example of a gifted poet, Moïselle Renstrom, and her 22-word summary (verse two). What a marvelous way to tell the story! This is but another reason for hoping that all teachers of little children enjoy music and capitalize on its

use during the Sunday morning class period.

A change of pace with variety in activity is of particular significance when working with young children. The early Course No. 1 (Nursery) lessons are perhaps the first introduction of worship and reverence to the tiny children. The teaching of love and respect for our Heavenly Father can be strengthened through the singing of the hymn, "I Love My Heavenly Father." (See opposite page.)¹

There may be opportunity in the classroom for the group to stand and sing the number. A few minutes later they might sing "Quietly I Enter," *Sermons and Songs*, page 6. Suggestions printed with this song call for some pantomime or action to be correlated with entrance to the chapel. This can be most impressive with young children.

Most teachers of little children know or have access to many songs that are familiar to the group and can be used on appropriate occasions. These teachers are ever alert for singing opportunities. In cases where the op-

¹Published with permission of the Pioneer Music Press, Salt Lake City, Utah.

(For Course 1, lesson of June 12, "We Are Kind to Our Friends"; and for Junior Sunday School musicians and teachers.)



by Vernon J. LeeMaster

portunity to sing with the children has been neglected, the teachers might challenge themselves to sing a song or hymn each Sunday morning. They may choose to invite the Junior Sunday School chorister to come in to the class and help them get started. Perhaps some of these same little class songs will be appropriate for use in the worship service. Often there is time for two or three selections to be reviewed during the practice period. Choristers are generally anxious to assist in the class. This is but another opportunity to upgrade the interest and quality of singing in the "little congregation." Teachers should make use of the talent and training of their chorister.

Youngsters worship with song as they sing of Jesus' love for little children. Other thoughts of love and happiness are equally effective with music. A superb moment comes when a child's prayer floats heavenward with the sweet voices of little children. Numerous Gospel messages expressed in this moving way have become the "sweetest stories ever told."

Jesus Loved the Little Children

Moiselle Renstrom

1. Je - sus loved the lit - tle chil - dren, Lit - tle ones like me,
2. Man - y love - ly things He taught them, Things we all should do,

He would bless and help them And take them on His knee.
Love and help each oth - er, Be hon - est, kind and true.

I Love to Pray

Moiselle Renstrom

1. In the morn - ing when I wake, Be - fore I work or play,
2. When I go to bed at night, I love to kneel and say:

Al - ways I re - mem - ber To kneel and soft - ly pray.
Thanks dear heav'n - ly Fa - ther, For bless - ings of the day.

I Love My Heavenly Father

Moiselle Renstrom

1. I love my heav'n - ly Fa - ther, Tho' Him I can - not see,
2. And He will glad - ly help me In all my work or play,

But ev - 'ry time I pray to Him, Then He is near to me.
If I will but re - mem - ber To ask Him ev - 'ry day.

LET US PRAISE GOD FROM OUR HEARTS



Senior Sunday School Hymn for the Month of June

"Zion Stands with Hills Surrounded," author, John Thomas Kelly; composer, A. C. Smyth; *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 212.

The author of this wonderful hymn was not a Latter-day Saint; he was born too early. The hills he knew were the hills of emerald Ireland in the eighteenth century. He wrote over 700 fervent hymns, among them "On the mountain's top appearing, Lo, the sacred herald stands"; "See, from Zion's sacred mountain, streams of living water flow"; and many others that looked forward to the brighter day when the Lord's purposes would be opened up before the dawn of the great millennial morn. What a poetic seer he was! What yearning and looking forward to God's latter-day Zion! It seems almost as if Judge Kelly had a preview of the Lord's revelation: "Zion shall flourish upon the hills and rejoice upon the mountains, . . ." (Doctrine and Covenants 49:25.)

You and I know very well that we are living today with the "marvelous work and a wonder" in our very hands. What are we waiting for? We can create some pressure within ourselves and sing this tune and put our minds to the hymn itself. We must not sit back lazily singing a relaxed bass. We are not making music in a choir. We are singing a hymn to the Most High; and the message is the hymn, not the music. We sing this message

with honorable pride in our hearts, with thanksgiving, with a militant, active spirit.

Are our women singing alto because it is easier — less of a strain on their exertions? They should consider the glory of the hymn itself, and they will gladly forget the musical paraphernalia which accompanies it. They will wish to sing the tune, the melody in unison, at the top power of their voices. This is not too high in pitch for anyone. It is not nearly so high as the tune to the "Star Spangled Banner." Basses and altos in choirs often sing as high as E flat. There are only three E flats in the melody of this hymn.

Let us forsake our lukewarm ways and sing to the King of kings. John Thomas Kelly merely looked hopefully forward to the present day. We are right in it, and we know that beyond any doubt. So, "Rise up, O men of God! Have done with lesser things. Give heart and soul and mind and strength to serve the King of kings."

It is recommended that we forget the music and think only of the hymn written by Kelly. In passing (to be read here, but not mentioned on Sunday morning to the distraction of the hymn), let us thank our own A. C. Smyth for a stirring tune. Brother Smyth served the Church well in various capacities, including that of recorder in the Manti Temple.

Training Classes for Choristers and Organists

Fulfilling the duties of choristers and organists requires a special technique, a special "know-how." Instruction in these skills is not always easily nor conveniently available. Organists, of course, need quite a long training period, usually beginning with several years of instruction on the piano, in order to be able to read the music and to play it. After this, the ways and peculiarities of the organ must be mastered.

In 1936, Tracy Y. Cannon, chairman of the Church Music Committee, developed a plan with the assistance of D. Sterling Wheelwright, committee secretary, for professional class instruction of our Church musicians. This plan has been in operation

ever since that time and is growing. Many thousands of our people have had the benefit of instruction in chorister and organist classes which have been held in many centers of the Church.

In 1959 there were 1,237 persons enrolled in the beginning and advanced chorister classes and 1,251 persons enrolled in the beginning and advanced organist classes. The results of these courses have been most helpful to those attending.

Among recent instructors in these classes have been J. Spencer Cornwall, Richard P. Condie, N. Lorenzo Mitchell, Frank W. Asper, Roy M. Darley, William M. Foxley, Robert M. Cundick, Darwin K.

—From "Rise Up O Men of God," *Hymns*, No. 332.

Wolford, Nephi K. Davis, Nina B. Hust, and Lorraine Bowman.

We recommend these courses highly and urge their attendance by all those who are interested in musical activities. These classes are offered only at certain times of the year in the various groups of stakes. Stake presidents and bishops are notified when classes are available in Salt Lake City, and when field workers are organizing classes.

We should like to encourage young men from age 16, or even younger, to take any of these courses. Before many years they will be going on missions and will need to know the fundamentals about conducting or playing the organ. A young priest makes a delightful appearance when directing the singing. These courses will prepare him.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of June

"For the Beauty of the Earth"; author, Folliott S. Pierpoint; composer, Conrad Kocher; *The Children Sing*; No. 25.

All children of Junior Sunday School age can appreciate, to some degree, the beauties of the earth; yet most of these wonders will be taken for granted by them. Let this hymn, combined with joyful experiences in nature, help teach children the beauties they have not become aware of in their lives.

Too often we expect children to worship a Deity of greatness, power and love only because we say that He is so. Religion is not contagious. We become worshipful and respectful of Deity because of the concepts we acquire as we grow and develop. If we can take these children, in very deed or by proxy, to the true beauties of the flowers, fields, trees, birds, sky, animals and other wonders of nature and show to them the majestic powers and eternal love of One so great, we shall have given them the Gospel concept based on the great commandment, "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (*Matthew 22:37.*)

To the Chorister:

When we are truly grateful for things, we automatically want to show our appreciation. This hymn helps us express our appreciation by repeating the line, "Lord of all, to thee we raise This our hymn of grateful praise." There will be many children who will be able

to sing only this part of the hymn even though they understand many of the other ideas presented.

The hymn lends itself well to visual aids. Many good nature pictures are available. Among the fine, usable ones is the picture on the cover of *The Instructor* for March, 1959.

We must keep in mind that we are teaching children the reasons we love our Heavenly Father with all our hearts, souls and minds. Our demonstrations should be simple enough so all might hear and understand the

presentation. We should be mindful that the children have a meager background and that the chorister is the dominating force, at the moment, in bringing to them this fundamental concept. Also, we must remember that the only way they have of learning the song is by imitation.

To the Organist:

Our accompaniment should be one of the beauties of the earth. We can practice it until we feel the beauty of the tones and can express them to children.

—Mary W. Jensen.

June Sacrament Gems

FOR JUNIOR SUNDAY SCHOOL

"And if ye do always remember me ye shall have my Spirit to be with you."²³

²³ *Nephi 18:7.*

FOR SENIOR SUNDAY SCHOOL

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God."²⁴

²⁴ *Nephi 9:22.*

Organ Music to Accompany June Sacrament Gems

LENTO

ALEXANDER SCHREINER

MORE POWERFUL THAN A BILLION BOMBS

THE MUSTARD SEED

Fourth of a Series on the Parables of Our Lord

JUST suppose you were to pick up your newspaper one morning and read the following headline and news item:

Science Discovers a Substance More Powerful Than a Billion Hydrogen Bombs

A noted international science team working in a secluded laboratory in an undeveloped mountain region has just announced that it has succeeded in isolating a miracle substance in a quantity no larger than a tiny seed. This substance is known as F_1 and is potentially more powerful than a billion hydrogen bombs.

Even in this day of unusual scientific surprises, an announcement like this would strike us as utterly fantastic, and yet just such a communication was given over nineteen hundred and thirty years ago. The wording was not the same, but the import is just as startling. In *Matthew 17:20* we read these words of Jesus:

... For verily I say unto you, If ye have faith [F₁] as a grain of mustard seed, ye shall say unto this mountain, Remove hence . . . and it shall remove; and nothing shall be impossible unto you.

Pure faith is a principle of infinite power. Through its righteous exercise within the precinct of law and order *all things are possible*.

We may stand in awe of the incredible energies unleashed by modern science, yet how much more awesome is the powerful faith of Joshua by which daylight was abnormally prolonged, the faith of Moses by which the waters of the Red Sea were parted, the faith of Jesus who created the heavens and the earth, who raised the dead, healed the sick and was resurrected.

How much more wonderful, really, than atomic power and flights into space is the faith that

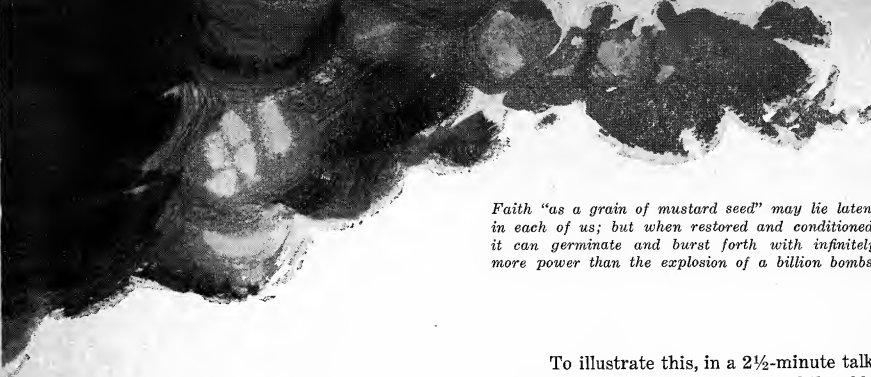
(For Course 10, lesson of June 5, "The Return of the Missionaries"; for Course 4, lesson of July 17, "Faith and Repentance"; for Course 14, lesson of July 17, "Parables in the Teachings of Jesus"; and for Courses 26 and 28, lessons of April 10, "Faith," and lessons of April 24, "Faith and Works.")

brought these things about, the tiny seeds of faith that are planted deeply (and are often dormant) in each of us. Just the right condition and climate could cause these seeds to germinate and to release such a power as would be impossible to describe.

Faith Moves Mountains Every Day

Recently a 10-year-old girl told her Sunday School class about a lady in Southern Utah who had a "mountain" in her back yard which obstructed her view of a lovely valley. The lady kept saying to herself: "Someday that mountain will be moved." There was no doubt in her mind. *The mountain would be moved.* And it was. A contract-or building a road needed gravel—a whole mountain of it. One morning early as the woman looked out of her kitchen window, a lovely view spread out before her eyes. Indeed, the mountain had removed "hence."

A boy in a wheelchair told us the other day about the seed of faith that sprouted in Arthur MacMurrough Kavanagh, "the most indomitable Irishman who ever lived." *He was born without arms or legs*, a "mountain" of a handicap. But through perseverance and an unwavering faith



Faith "as a grain of mustard seed" may lie latent in each of us; but when restored and conditioned, it can germinate and burst forth with infinitely more power than the explosion of a billion bombs.

in himself, he became an ardent horseman and hunter, an expert marksman, an angler and a yachtsman, a penman of unusual skill and a talented painter. He could use a whip with great skill, and he served in the British Parliament for 14 years (1866-1880). He married a lovely woman and became the father of seven well-formed children.¹

Faith Has the Power to Dispel Fear

The unleashing of atomic power is nothing compared to the power that would free men's hearts from the grip of fear. Faith "as a grain of mustard seed" would cast out all fear. In the presence of the tempest, Jesus said to His frightened disciples: "Why are ye so fearful? How is it that ye have no faith?"

Fear and faith are opposites and cannot both occupy a man's heart at the same time. Faith conquers fear and dispels worry—fear's nagging cousin.

Several years ago a reporter interviewed a happy widow. In addition to six of her own children, this woman had raised twelve adopted youngsters. The reporter wanted to know why she was so happy and how she managed so well on her rather limited income.

"It has been very simple," she said. "I'm in a partnership. One day a long time ago I said to the Lord, 'I'll do the work and you do the worrying.' I haven't had a worry since."²

A grain of real faith can move a mountain of fear and worry and replace it with confidence and peace of mind.

Work Is the "Horsepower" of Faith

The everyday companion of faith is work. Without work, faith is little more than a shell or a shadow.

To illustrate this, in a 2½-minute talk recently, a young lady related the story of the old Scotsman who transported passengers in a small boat. The boat was equipped with two oars, one of which was labeled "Faith" and the other "Works." Curiosity led a passenger to ask why.

The old man said, "I'll show you." He dropped one oar and plied the other called "Faith." The boat just went around in circles.

After this demonstration the old man picked up the oar labeled "Works" and used both oars together. As he sped swiftly over the water, he explained to his passengers, "You see, that is the way it is in life."³

"Without works" the power of more than a billion hydrogen bombs "is dead."

By faith today a baby learns to walk. By faith today a farmer plants and a builder builds. By faith today a boy prays and receives an answer. By faith today the sick are healed and the lame are made to walk. By faith today boys and girls and men and women live the Gospel and by faith they may return to the presence of God.

The book, "Strange As It Seems," reports that three lotus seeds of the Pleistocene age — eons ago — were recovered out of a 40-foot accumulation of peat from a lake bottom in the Gobi Desert. The seeds were sent to America as a gift from the Taihoku University in Japan. The hard outer covering of two of the seeds was peeled off, and the restored seeds were placed on damp cotton. The third seed was immersed in concentrated sulphuric acid for three hours, and then transferred to a beaker of water. Miraculously, all three seeds sprouted after lying dormant for thousands of years.⁴

Faith "as a grain of mustard seed" may lie latent in each of us. But when restored and conditioned, it can germinate and burst forth miraculously, becoming infinitely more powerful than a billion hydrogen bombs. —Daniel A. Keeler.

¹Ripley's Believe It or Not, 4th Series, Pocket Books Inc., New York, New York; page 19.

²The Speaker's Book of Illustrative Stories, edited by Maxwell Droke and Staff of Quote, 1956; Droke House Publishers, Indianapolis, Indiana; page 386.

³The Speaker's Book of Illustrative Stories, page 108.

⁴Hix, Elsie, Strange As It Seems; Double Day & Co., Inc.; page 22.

TELL THEM MODERN PARABLES

by Boyd F. Butler*

“WOULD you like to increase your efficiency by 500 per cent?”

This challenging question was asked of his students by Boyd K. Packer, General Supervisor of Seminaries and Institutes of Religion and instructor of our summer session class at Brigham Young University. We all listened with anticipation.

Brother Packer explained. “If you will do what I will tell you to do, you can increase your efficiency as a teacher at least 500 per cent. This is nothing new, as Christ, the Master Teacher, used this technique many times in His teaching. The secret is this. Take the principle of the Gospel you are desirous of teaching and explain it by associating it with something the students are all familiar with, using the magical word *like*.”

Familiarity with many objects around us makes it an easy job to tell others about such items as a new car, new clothes, flowers in a garden, etc. Certain tools for describing these things would be available to us. For example, suppose a boy received a new dog as a present. On a visit to a friend's home, the boy's first impulse would be to convince his friend just what a wonderful dog he had. In order to do this he would probably start by telling how large the dog is (size). Then he would tell about the dog's beautiful black hair (color). He might tell how good and soft it feels to run his hand over his pet's back (texture) and

about what a round face and stubby tail the dog has (shape). By the time the boy finished telling about his dog, his friend would have a clear idea what this dog was like.

Now let us try to use these “explanation tools”—size, color, texture, shape—to explain the Gospel. What color is faith? Does knowledge have a shape? Repentance is what size? What is the texture of prayer? Obviously we cannot use these directly in teaching the principles of the Gospel. Many teachers lack a method for explaining these concepts, so they leave their students confused, disinterested and without knowledge of those principles necessary to guide them through their lives. Students lose interest and classes become noisy and burdensome.

Christ, the greatest of all teachers, knew how to associate great ideas with objects or situations familiar to the people, and He used very freely the word *like*. An example of such teaching follows:

Again, the kingdom of heaven is LIKE unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. (Matthew 13:44.)

Here the Saviour likened the greatness of the kingdom of God to something which the people understood (material wealth).

When Christ wanted to show the hypocrisy of the Pharisees, he painted a word picture that left no doubt in the minds of His followers as to the true picture of the Pharisees.

Woe unto you, scribes and Pharisees, hypocrites! for ye are LIKE unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. (Matthew 23:27.)

In order to use and apply principles taught by our Saviour, we must first have in mind the objective or principle of the Gospel that we wish to teach; and second, we must understand the background of the students we have in our charge. For example, suppose there are a group of girls in class interested in homemaking. The principle of repentance could then be explained as follows:

Repentance is *like* baking a cake. There is a certain recipe for making a good cake. We must have flour, shortening, baking soda, frosting, etc. All are necessary. If one is left out, we do not have a cake, but something else. By the same token, if we want to have true repentance, all of the nec-

(For Course 14, lesson of July 17. “Parables in the Teachings of Jesus”; and for all Gospel teachers.)

*Brother Butler is Course No. 26 instructor for the Murray South Stake Sunday School board. He received a B.S. degree from the University of Utah in 1949 and is working toward an M.S. degree at BYU.

Make use of familiar situations in teaching Gospel principles. For example, in true repentance as in baking a cake, certain elements are required for complete success.



essary elements that go into repentance (name them) must be present.

To a group of farm students we could use the following as a means of teaching the principle of repentance:

Repentance is *like* unclogging an irrigation ditch. When an irrigation ditch becomes clogged with trash, the trash stops the progress of the water along the ditch and causes it to overflow and become wasted. Therefore, trash must not be allowed to collect in a ditch. Repentance is the means by which the trash of sin is removed from us and our souls are allowed to continue in their progress.

From my observation of a class, I noticed that a group of boys were interested in war planes and had built several models. This example for explaining sin aroused their interest:

Sin is *like* a spray of flak against a bomber. When a bomber is hit by a spray of flak, anything can happen. A piece of flak may hit one of the engines, putting it out of commission and causing the plane to drop behind the formation. Thus, the plane is exposed to enemy fire without the protection of the formation. Likewise, a person who allows sin to creep into his habits is left by himself to combat assaults of Satan, without the protection of the Lord and the help of the Church.

Sin might also be explained as follows:

Sin is *like* a cancer that starts as an innocent, small cell. But this cell will multiply and eventually encompass and destroy the whole body unless it is stopped in time. Likewise, sin will destroy the soul if it is allowed to grow and develop.

If there is a lesson on attitude, this explanation might be effective:

Attitude is *like* using water. Improper use of water may destroy life, while its proper use may preserve life. In the form of steam, if improperly used, water may cripple, while its proper use in a steam engine can provide transportation. Likewise, a good and proper attitude can lead to happiness and great success, while a poor and improper attitude can lead to unhappiness and failure.

When teaching the importance of knowledge, consider the following explanation:

Knowledge is *like* money in the bank. When an opportunity or a need arises requiring financial assistance, if we have money in the bank, we can draw on this store and take advantage of the opportunity or take care of the need. Likewise, if we have wisely stored useful knowledge, we can draw on that knowledge for opportunity and blessing here and hereafter.

A fascinating and stimulating assignment for all teachers would be to make a list of words and then give explanations of those words, using the word *like* as in the examples given above. Select some Gospel principles or themes and make up at least five examples for these ideas, each using the word *like*. Following are some words with which to begin: faith, knowledge, repentance, attitude, sorrow, love, hate, courage, Holy Ghost, fear, prayer, work, sin, mercy, anger, duty.

By using this "like" method, we can with relatively little effort greatly increase our efficiency as teachers of the Gospel of Jesus Christ.

Joseph—a Foreordained Prophet

Theme: Joseph Smith—a Foreordained Prophet of God.

Devotional Prelude.

Opening Hymn: "Now Let Us Rejoice," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 118.

Invocation.

Hymn by Choir: "An Angel from on High," *Hymns*, No. 224.

Two 8-minute Talks and One 15-minute Talk.
(These are to be given by Sunday School teachers. Talks will give evidence of Joseph Smith's prophetic calling and foreordination as the Lord's chosen representative, and evidence of his influence as a true prophet.)

First Talk (8 minutes): "Ancient Prophecies Concerning Joseph Smith's Mission." Statement by President Brigham Young:

It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God.¹

1. Joseph Smith, like Abraham and Jeremiah, was chosen and foreordained before mortal birth.² (*Abraham* 3:23; *Jeremiah* 1:5; *Alma* 13:3, 4.) He was a noble and a great spirit chosen to stand at the head of the last dispensation.
2. The mission of Joseph Smith was foretold in scripture. (*II Nephi* 3. Note particularly verses 14-16, 19-21, 24. See also *Malachi* 3:1.)

Second Talk (8 minutes): "Joseph Smith's Ancestry." Statement by Asael Smith, grandfather of Joseph Smith, the Prophet:

It has been borne in upon my soul that one of my descendants will promulgate a work to revolutionize the world of religious faith.³

The Prophet's ancestors were God-fearing people of high character:

1. Samuel Smith, Jr., great-grandfather of the Prophet:

He was a sincere friend to the liberties of his country, and a strenuous advocate for the doctrine of Christianity, SALEM GAZETTE, Nov. 22, 1785.⁴

2. Asael Smith, grandfather of the Prophet:

Asael was a man of liberal views, far in advance of his time . . . he held aloof from all sects, because he could not reconcile his understanding of the scriptures with their many conflicting creeds. He advocated the truth very strongly, that all men should have free and equal religious liberty.⁵

3. Joseph Smith, Sr., father of the Prophet: Joseph Smith, Sr. was the first to accept the testimony of his son.⁶

Vocal Solo: "The Seer, Joseph the Seer," *Hymns*, No. 296.

Third Talk (15 minutes): "Joseph Smith's Influence on the Lives of His Fellow Men."

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it . . . He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; . . . (Doctrine and Covenants 135:3.)

These are evidences of his influence:

1. His influence on his associates.
2. The results of his influence on the world today.
3. "The stone cut out of the mountain without hands"—Church growth.
4. The eternal existence of his spiritual direction.

Closing Hymn: "We Thank Thee, O God, for a Prophet," *Hymns*, No. 196.

Benediction.

—Committee,
Joseph Fielding Smith, Jr., Chairman,
Harold A. Dent,
Melba Glade,
Lucy Picco.

¹Discourses of Brigham Young, 1926 edition; Deseret Book Company, Salt Lake City, Utah; pages 165, 166.

²Smith, Joseph Fielding, Jr., *Religious Truths Defined*, 1959; Bookcraft, Inc., Salt Lake City, Utah; pages 76, 255-263; and *The Improvement Era*, November, 1958; pages 808, 873, 874.

³Smith, Joseph Fielding, *Essentials in Church History*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; page 29; see also Smith, Joseph Fielding, *Life of Joseph F. Smith*, 1938; Deseret News Press, Salt Lake City, Utah; page 28.

⁴Smith, Joseph Fielding, *Essentials in Church History*; pages 25, 26; see also Smith, Joseph Fielding, *Life of Joseph F. Smith*; pages 18-20.

⁵Smith, Joseph Fielding, *Essentials in Church History*; pages 27-29; see also Smith, Joseph Fielding, *Life of Joseph F. Smith*; pages 20-23.

⁶See Smith, Joseph Fielding, *Life of Joseph F. Smith*; pages 30-37.

⁷Evans, John Henry, *Joseph Smith, an American Prophet*, 1946 edition; The MacMillan Company, New York, New York; author's statement preceding the preface and chapter 14.

"Behold, I am Moroni; I am the same who hideth up this record unto the Lord; and whoso shall bring it to light, him will the Lord bless."

MORONI HIDES THE PLATES IN HILL CUMORAH

"BEHOLD I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father.

"... I will write and hide up the records in the earth; and whither I go it mattereth not.

"Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also if I had room upon the plates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not.

"And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you. . .

"And I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless.

(For Course 4, lesson of June 26, "Joseph Smith and the Gold Plates"; for Course 6, lesson of June 19, "Joseph Smith"; for Course 16, lessons of April 24 and May 1, "True Teachings of Christ Were Restored"; for Course 26 and 28, lessons of September 11, "The Book of Mormon Historical Context.")



"For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord.

"And blessed be he that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God." (*Mormon 8:1, 4, 5, 12, 14-16.*)

APPEARANCES OF THE RISEN LORD

DURING the 40 days following His resurrection, the Saviour showed Himself at intervals to His apostles and others in Palestine. In these visits He demonstrated from the scriptures the fulfillment of prophecy represented by His life, crucifixion and resurrection. He also confirmed the apostles' personal knowledge of His resurrection (of which they were to testify to the world), and instructed them as to their future responsibilities.

Scripture amply attests the glorious event of the Saviour's resurrection. New Testament references to the Risen Lord's appearances are given below, the day and place of the visit being indicated where these are known or may be inferred. On the inside back cover some of the Lord's appearances are portrayed in relation to their approximate geographical locations.

Also shown below are the references to the resurrected Saviour's appearances, both ancient and modern, on the Western Hemisphere.

(For Course 12, lesson of May 1, "On the Road to Damascus," and lesson of August 14, "The Church on the American Continent"; for Course 4, lesson of April 17, "Life Is Everlasting," and lesson of June 12, "A Boy's Prayer Is Answered"; for Course 16, lessons of June 12 and 19, "Knowledge Concerning Eternal Nature of Man.")

The references given below are confined to those scriptures which record personal visits of the resurrected Lord to the earth.

APPEARANCES IN PALESTINE

A. To Certain Women in Jerusalem on Resurrection Sunday

"And . . . she [Mary] turned herself back, and saw Jesus standing, and knew not that it was Jesus . . . Jesus saith unto her, Mary . . ." (*John 20:14-16.*)

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome . . . came unto the sepulchre at the rising of the sun . . . And . . . they saw a young man [who] . . . saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; . . ." (*Mark 16:1-6.*)

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." (*Matthew 28:9, 10.*) (See also *Luke 24:1-10.*)

(Concluded on following page.)

APPEARANCES OF THE RISEN LORD

(Concluded from preceding page.)

B. To Cleopas and His Companion on the Road to Emmaus on Resurrection Sunday

"And, behold, two of them went that same day to a village called Emmaus, . . . And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? . . . Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village . . . And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. (Luke 24:13-31.) (See also Mark 16:12.)

C. To Peter on Resurrection Sunday (Place not stated—presumably in Jerusalem)

" . . . The Lord is risen indeed, and hath appeared to Simon." (Luke 24:34.) (See also I Corinthians 15:5.)

D. To Disciples in Jerusalem on Resurrection Sunday. (Thomas not present)

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, . . . And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. . . . And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. . . . And ye are witnesses of these things." (Luke 24:33-48.) (See also John 20:19, Mark 16:14.)

E. To Disciples, including Thomas, on Sunday One Week after the Resurrection—apparently in Jerusalem

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. . . . And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:24-29.)

F. To Peter and Six Other Disciples at the Sea of Galilee

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; . . . when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; . . ." (John 21:1-8.)

G. To Disciples on a Mountain in Galilee

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when

they saw him, they worshipped him: . . . (Matthew 28:16, 17.)

H. To Five Hundred People at Once, possibly in Galilee

"After that, he was seen of above five hundred brethren at once; . . ." (I Corinthians 15:6.)

I. To James at a Place not Specified

"After that, he was seen of James; . . ." (I Corinthians 15:7.)

J. To Disciples at Jerusalem—Ascension at Bethany

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke 24:50, 51.)

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.)

APPEARANCES IN AMERICA

To about 2,500 People in the Land Bountiful, about Six Weeks or More after the Ascension

"And behold, the third time they did understand the voice which they heard; and it said unto them: Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . . And it came to pass that he stretched forth his hand and spake unto the people, saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:6-10.) (Read chapters 11-18.)

To a Multitude the Next Day, Apparently in the Land Bountiful

"And it came to pass that while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst and ministered unto them." (3 Nephi 19:15.) (On this occasion Jesus taught the people for three days.) (See 3 Nephi 26:13; also read chapters 19-26.)

To Chosen Nephite Twelve Disciples

"And it came to pass that as the disciples of Jesus were journeying and were preaching . . . Jesus came and stood in the midst of them . . ." (3 Nephi 27:1, 2.) (Read chapters 27 and 28.)

To the Nephites on Other Unspecified Occasions

" . . . And after that he did show himself unto them oft, . . ." (3 Nephi 26:13.)

To Joseph Smith in Manchester, Ontario County, New York, in the Spring of 1820

" . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

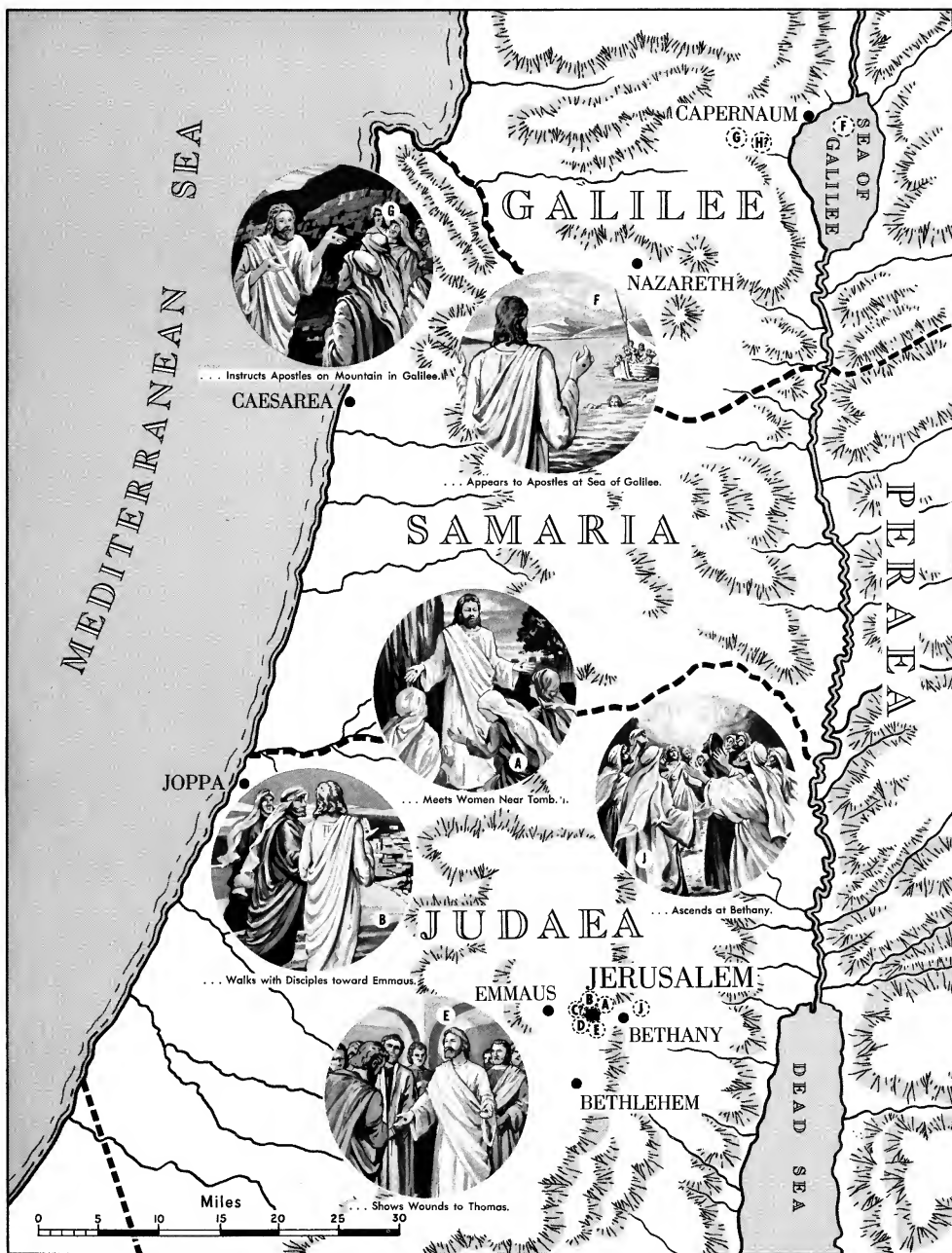
To Joseph Smith and Oliver Cowdery in the Kirtland Temple, Apr. 3, 1836

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (Doctrine and Covenants 110:1-4.)

—H. George Bickerstaff.

²⁰On this occasion the Saviour affirmed that He would subsequently show Himself to the lost tribes of Israel (3 Nephi 17:4). We have no record of that visit.

"The Lord Is Risen Indeed, and Hath Appeared..."



Sweet Togetherness



CRICKETS

Their "death chant" cheers.

IT will not be many weeks now before my favorite summer concerts begin. Their music I shall enjoy right from this old, blue-backed chair in my study where I sit tonight.

The concerts will come from the humble, unseen choir of crickets. "If moonlight could be heard, it would sound like that," Hawthorne said of their music.

Trouble is, their concert season never lasts long enough. It ends with the first frost. Then, almost all these little, dark-skinned musicians die—if they have not expired shortly before. (A new generation of crickets emerges each spring from the eggs the female buries with her spear-like tail.)

So, in a way, those cricket concerts are death chants.

But you would never know it. Their rhythmic chirps are cheerfulness itself.

When a heart is heavy, music can be a great comforter, particularly if it is enjoyed in a spirit of *togetherness*, like that of the crickets.

Walter Lord grippingly portrays the strength coming through music with togetherness in his book, *A Night to Remember*.¹ The book describes the sinking of the *Titanic* in the North Atlantic on a cold April night in 1912. Some 1,502 lives were lost; 705 survived.

Shortly after the iceberg was struck, when passengers were not aware of a mortal blow, the ship's band began to play. As lifeboats were lowered, the band played

on. Some musicians wore blue uniform coats; some, white jackets. Their beat was fast. The music was cheerful.

The band played as distress rockets shot into the starry sky, and the sinking ship began to look "like a sagging birthday cake."

The gay music continued as the cold, cruel sea crawled across a lower deck after the last lifeboat had been lowered, with hundreds yet remaining on the big ship.

As the reeling liner lowered deeper into the sea the band kept playing. The musicians now wore lifejackets over their overcoats.

At about the moment the bridge dipped under the waves and the sea rolled along the boat deck, Bandmaster Wallace Henry Hartley tapped his violin. The lively ragtime ended. The band began playing a hymn, "Autumn." As the *Titanic's* bow plunged deeper, the strains continued, until they were "buried in a jumble of falling musicians and instruments."

The author notes that generally the hundreds of passengers and crew who went down with the ship remained calm.

Music with togetherness was there as men and women met death with dignity and calmness and courage.

During World War II music with togetherness rallied battered, free men through "There'll Always Be an England." A century before, weary Pioneers had pressed on as together they intoned "Come, Come, Ye Saints."

Shortly after Pearl Harbor, the wife of a retired railroad presi-

dent, Mrs. Walter S. Franklin, got an idea. A Red Cross Gray Lady, she took her little harp to hospitals. She played to despairing soldiers. To one youth, both eyes and his right arm below the elbow gone, she said: "Hi, Sam! You and I can make some music together." She put the fingers of his remaining hand on the harp's three buttons. Together they did "Comin' Round the Mountain." New hope glowed on that hospital cot.

The movement grew. Tens of thousands of patients were reached every year by Gray Lady music. Patients were encouraged to join in the melody. In a ward for policemen and firemen in a large Philadelphia hospital, two Gray Ladies approached a screened-off bed. One played their spinet piano. The other sang, "When Irish Eyes Are Smiling." A man's voice joined in. After it all, the head nurse volunteered: "Our man is going to live!"

Strength through music with togetherness!

The other night, after Sunday service, I exchanged greetings with a woman whose burdens I know are great. Her husband, a noble man, has been seriously ill for weeks. Her face was not beaming, but it was radiant. She had just finished singing in the ward choir. Her eyes, too, seemed to say, as the crickets seem to sing:

"There is strength through music with togetherness."

—Wendell J. Ashton.

¹Henry Holt and Company, New York, N. Y., 1955.

²Dutton, William S. "Why Not Music Like This in All Hospitals?" *Reader's Digest*, January, 1956; pages 197-200.